

THE
MISSIONARY HERALD.

VOL. XXXIV.

FEBRUARY, 1838.

No. 2.

American Board of Commissioners for Foreign Missions.

Nestorians in Persia.

JOURNAL OF MR. PERKINS AT OOROOMIAH.

THE extracts from this journal are given at considerable length for the purpose of acquainting the reader with the character of the Nestorians, their readiness to receive the truths of the Bible, and the nature and progress of the work which the missionaries are performing among them.

Intercourse with the Ecclesiastics—Persian Princes.

January 5, 1837. Priest John, the teacher of our school, and most of the scholars went home to celebrate Christmas, which, according to the Nestorian calendar, occurs tomorrow. The teacher requested permission to leave early this morning, because, as he said, his deacon is too ignorant to prepare in a proper manner the lights, incense, etc. of the church for Christmas service; being merely able to read the church service, in the ancient language, but unacquainted with the meaning of a single word. I remonstrated with the priest for not having a better instructed deacon, especially as he is himself a professional teacher. But the priest apologized for himself, by saying that the people of his own village are most of all reluctant to listen to his advice and instructions; and in illustration of his remark, he quoted the words of Christ, "A prophet is not without honor, save in his own country, and in his own house."

7. A messenger arrived bringing a letter from Malek Kassem Meerza, in which that prince states that he has opened a school in a village about eighty miles distant from Ooroomiah,

and begs of us aid in furnishing school-books, etc. This prince visited our teacher's school last fall; and his school is probably the result of that visit. He has placed an Armenian deacon at the head of his school, who understands the English language, and has considerable religious knowledge. This deacon also wrote us requesting books, particularly the christian Scriptures, which he says he can readily place in the hands of young Mussulmans.

9. Our school again came together. The teacher, priest John, returned, bringing with him the deacon above mentioned to join the school. The deacon is a man of about forty years old, and is so engrossed in the cares of the world, as the priest states, that it was only by dint of much urging, that he could induce him to leave his business a little while, and come and learn to read. The priest's perseverance in insisting that his deacon, thus advanced in life and buried in business, should still learn to read, is certainly very commendable.

21. Priest John applied for permission to go home and attend a marriage, there being no other priest in his vicinity. On leaving, he inquired if I had commands for his village. I told him in reply, that I hoped he would discourage the use of much wine at the wedding. Accordingly he begged of me a Scripture tract, which I have just prepared on intemperance. He carried home this tract, and on the Sabbath, as he afterwards informed me, he read and expounded it publicly in his church.

23. A brother of the patriarch, who is also his designated successor, is now on a visit to this province, and to-day dined with me. With him were five bishops, viz. Mar Gabriel, Mar Elias, Mar Sleeva from the mountains, and the two bishops

who reside in our families, Mar Yohanna and Mar Joseph; who, together with the three priests and several deacons who live with us, constitute quite an ecclesiastical circle. At evening our Nestorian guests took tea with us, and afterwards attended our Bible class. The season was deeply interesting. The passage of Scripture contemplated was the last part of the fifth chapter of Matthew. The sin of profaneness as there presented—a sin fearfully prevalent even among ecclesiastics here—I urged particularly, and all listened with serious attention.

22. To-day the brother of the patriarch and the five bishops were present at our Sabbath worship. Many others in addition to our schools also attended. Our large school-room was full to overflowing, and I never preached to more attentive listeners. At evening priest Abraham told me that the brother of the patriarch expressed himself highly gratified with the forms of our religious worship, and with the matter of my preaching.

Feb. 13. By invitation we visited prince Malek Mansoor Meerza, who resides in this city. He is a son of the late king. His mother is sister of the governor of Ooroomiah. Like his brother Malek Kassem Meerza, he is exceedingly desirous of European knowledge. He commenced studying English at Tabreez and now proposes to take lessons from us. He is a man of good natural abilities and much information for a Persian; but he labors under the embarrassing inconvenience of being a great stammerer. Mar Joseph, however, who accompanied us, pronounces his stammering a special providential favor to him. Had it not been for this, says the bishop, royal jealousy would probably have long since deprived him of his eyes, or his head.

15. Prince Malek Mansoor Meerza called to visit us. He was greatly delighted with an electrical machine, globes, and other school apparatus. And a stove he politely begged in Persian style, that is, by proposing to have us order one for him to purchase.

17. Received letters again from Malek Kassem Meerza and his Armenian teacher, respecting their school. This school is quite obviously a door opened by Providence, and we dare not entirely disregard its calls for help. So much have we on our hands at Ooroomiah, however, that we can do but very little elsewhere.

Proselyting Visit of a Papal Bishop.

23. A Catholic bishop from Salmas has come into the province of Ooroomiah to make proselytes. He proclaims that he has in trust from Rome \$25,000, to be expended in aiding and instructing the Nestorians, on condition that they become Catholics. He has taken lodgings in a remote corner of the city, occupied by a few Nestorian families. To-day a delegation came from these Nestorians to our bishop, and told him that the catholic emissary was pressing them hard to renounce the Nestorian and embrace the papal faith, and that they themselves were ignorant and not able to answer the catholic bishop. This evening they requested me to assist them in selecting a quantity of proof-texts from the Scriptures against image worship and other corrupt practices of Rome; and this I have done. I reminded our ecclesiastics that their catholic antagonist will probably not abide by the Scriptures, as the standard of decision. They replied that they were fully aware of this; but that the moment he shall refuse to acknowledge the authority of Scripture, they will have no more to say to him, and will, in fact, have no farther need to discuss with him, as their own people will be satisfied, from the fact of his renouncing the Bible, that his system is a false one. This certainly is quite a protestant view of the subject.

24. Our ecclesiastics informed me this morning that they sat up late last night, adding still to their proof texts, and they were surprised and delighted to find the Bible so full, against image worship and some other things practised by the church of Rome.

About nine o'clock, Mar Yohanna, priest Abraham and priest M. set off for their theological encounter. At the outset of their discussion, as they inform me, the catholic bishop, finding his way thickly hedged up by proof-texts, shuffled the New Testament with his hands and openly discarded it. The Nestorians then urged this abandonment of the gospel as an acknowledged defeat; whereupon the catholic bishop immediately averred his adherence to the whole Bible. After some farther discussion, they determined that an umpire was necessary, who should decide on the balance of testimony from the Bible. They could, however, agree to select no other umpire than the chief mollah of the city; so they went before him. And when the doctrines and practices of the

respective parties were stated to the mollah, he became quite enraged at the catholic bishop, and declared to him (in *terrorem*) that by his idolatry he had fairly forfeited his life; while the simplicity and comparative purity of the Nestorian belief and practice drew from the mollah considerable commendation. The catholic bishop was much disconcerted by the decision of the mollah, and urged that he could not at the time find the scripture passages to prove his doctrine, and begged that the final decision might be postponed until evening. The mollah granted his request.

At evening the catholic bishop again made his appearance before the mollah, and begged that his decision might be deferred until tomorrow morning, and his request was again granted.

25. This morning our ecclesiastics informed me that the catholic priest absconded during the night, being obviously conscious of his inability to sustain his cause before the mollah from the testimony of Scripture. It is delightful to see the Nestorians cling to the Bible in their controversy with the Catholics. They have able works, they say, against Romanism; but they prefer "the word of God which," as they often repeat, "is the sword of the Spirit." Their attachment to the Bible has evidently been much quickened in their recent encounter, especially, as they have witnessed new demonstrations of the low estimation in which Catholics hold it. "The Bible," said the catholic bishop—"what is it?—*ink and paper—nothing more*; our images, which you condemn, are far more substantial."

The style of religious controversy, practised by the Nestorians and the Catholics would seem rather rough in America. It is indeed rough and vituperative, but perhaps the best with which Romanists in Asia can be met. The catholic bishop in this case, for instance, came to an influential Nestorian, and said, "Turn Catholic and we will load you with money; we can afford to do so; for if you turn a multitude will follow." Now what will calm argument effect with men thus blindly devoted to their master the pope, and who suppose that their end, the promotion of the religion of Rome, will sanctify the foulest means they can put in requisition?

Our bishop on returning from his theological encounter, inquired with much interest, for the meaning of the term *Lutran*. The catholic bishop, he said, called Doct. Grant and myself *Lutrans*, a name which he had never before heard,

but which he supposed must be very reproachful, because the catholic bishop stated in the same connection, that we have no religion in reality, but jump from system to system just as suits our convenience, and that our present object is to turn the Nestorians from their religion. Mar Yohanna, supposing some frightful meaning to be wrapped up in the term *Lutran*, denied that Doct. Grant and myself are *Lutrans*, and asserted that we are *English*; and as for our religion, he told the catholic bishop that, compared with the Romish, he had seen enough of it to satisfy him that it is like the noon-day sun contrasted with midnight darkness. Doct. Grant then gave Mar Yohanna some account of Luther; how he became obnoxious to catholics by assailing the corrupt doctrines and practices of Rome, etc. The bishop was greatly delighted with the account of the protestant reformer, and remarked that he must undoubtedly have been such a man as their own bishop, Nestorius, whose name had also always been a by-word among catholics for his having assailed their idolatry.

Ignorance and Vanity of a Priest—Village of Oola—Kurdish Churn.

March 26. Priest Zadoc, a brother of the patriarch, who visited us last year, is again with us. He affects great learning, and is in fact one of the vainest young men I have seen among the Nestorians. To-day he proposed to me several quite philosophic questions. He first inquired how many days journey it is from east to west—meaning from the place of the sun's rising to his setting. I told him it was five hundred day's journey. People in these countries reckon distance by day's journeys, assigning about twenty-five miles distance to a day; and my answer had reference to the real horizon. The philosophic priest thought that distance very moderate; but when I assured him that I had myself come quite two thirds of the way, from west to east, and had thus the best opportunity of judging of the distance, he assented to the correctness of my estimate. He next inquired how much farther it is from north to south, than it is from east to west. I told him that it is not quite so far; to which he replied that he had thought it much farther. He finally inquired which distance is the greatest, from north to south or from the earth to the stars; and when I told him how many years it would require for a man to travel to the moon (and that being

much nearer than the stars,) supposing a good caravan-road to exist on that route, he was much surprised, as he had thought the moon to be even nearer than the "new world," for the moon he could often see, while the "new world" he had never seen.

On hearing that Messrs. Holladay and Stocking and their wives were on their way from Constantinople to Ooroomiah, Mr. Perkins set off for Erzeroom to meet them and afford them what aid might be necessary on the last, and in some respects, most perilous part of their journey. Mar Yohanna and a Nestorian deacon accompanied him. Of the village where he spent the second night after leaving Ooroomiah on this journey, Mr. Perkins writes—

Oola is a charming village occupied by twenty-five Nestorian families, and a number of Mussulmans. Just before sunset we went to the church to attend evening prayers. Twelve sprightly children were sitting on the ground in front of the church, in form of a school, reading the Psalms. They are instructed by the priest of the village, who is quite an old man. Both the priest and the villagers have long been importuning us to assist them in erecting a school-house, and opening an efficient school in this village, and nothing but want of funds has prevented us from complying with their request. It is very important that we have one good school in the district of Salmas. There the Catholics have long had a hold. Two bishops now reside there, who were educated at Rome, and have drunk deep of her proselyting spirit. We need a good school there as a barrier against them.

I lodged in a room belonging to the priest of the village. In the evening several of the villagers came in, and the priest, with protestant simplicity, took a copy of the Psalms, and familiarly translated one into the spoken dialect, and afterwards a chapter from the gospels in the same manner, to which all listened with interest and solemnity. It appeared that the villagers were accustomed to resort to this room, from evening to evening, for instruction. I was delighted alike with the practice, and with the manner and matter of the priest's explanations.

Having crossed the frontiers of Persia, which is there separated from Turkey by a ridge of mountains, the Niphates of the Greeks, Mr. Perkins stopped at Kuzzil Dera, a small Kurdish village, where he was kindly received and treated by one of the villagers.

May 8. Among the rude implements of the dairy in this Kurdish dwelling, I noticed particularly the churn, which consisted of a large goat-skin entire, suspended from the roof by a rope. This skin is filled with milk, and rapidly shaken and swung until the milk is separated from the butter. This is the method of churning among all the Kurds. They do not separate the cream from the milk, but churn the milk itself. The Nestorians for the purpose of churning put their milk into a deep earthen urn, cover the top, lay down the urn with its length on the ground, and place a stone or other fulcrum under the middle, so that the parts will balance each other, and then raise rapidly the ends of the urn alternately up and down.

Mount Ararat—Genoese Fortresses—Kara Killesia.

We were now very near the base of Mount Ararat. I had three times before passed this venerable mountain, but had never felt so strong a desire to ascend it as in this instance. The earliness of the season, however, forbade the attempt. The snow now extended almost to its base. In August and September the snow covers only about one third of the mountain, and an adventurer might then reach the limit of snow in one day, lodge there at night, and make his way to the summit, and reach the same lodging-place on his return on the following day.

Both Armenian and Mohammedan superstition declare it impossible to ascend Ararat. I have little doubt, however, that it may be ascended on the north-western side, which is by far the least steep, with proper facilities, and in the most favorable season.* Mount Ararat is a most impressively sublime object, and its majesty (in my case at least) increases, rather than diminishes, by familiarity.

The road by Bayazeed, which is the common route, carries the traveler still nearer the base of Mount Ararat. The country on the western side of the mountain gives striking indications of having felt the former action of volcanoes. Over a region of twenty miles the surface of the ground is thickly covered with loose stones, weighing from one to five and ten or fifteen pounds, which present indubitable evidence of having been once in a state of partial fusion.

*It is stated that the ascent has been effected by some late travelers.—Ed.

9. We changed our direction to west and rode eight fursaks (thirty-two miles) to Utch Killesia, the Armenian convent. At Diadeen, five fursaks from our last stopping place, we came upon the eastern branch of the Euphrates, here called Murad Chai. Diadeen is a considerable town and has a fortress. The fortress is one of those built by the adventurous Genoese in the prosperous days of their republic, on the route from Trebizond to Persia, to protect their trade with the east. Six or eight of these fortresses still remain on this route, in a good degree of preservation. The commerce of the Genoese with Persia, and other countries of Asia must have been immense and very lucrative, to enable them to build and support such a line of forts through an inhospitable region, and at the same time enrich their republic.

The Armenian convent where we stopped is now in a desolate state; the Armenians of the vicinity who were accustomed to contribute to its support having followed away the Russians to Georgia. There are now only three vartabeds and the same number of priests in the convent. The church is a very large stone building, one of the largest churches in the Armenian nation, and the workmanship is fine. This church is also very old, having been built, as the monks say, about fourteen hundred and fifty years. The inmates of the convent received and treated us with much hospitality. On expressing their regret that they had neither wine nor rum with which to treat us, Mar Yohanna assured them that neither he nor myself wished for strong drink; and the door being thus opened we proceeded to give them an appropriate temperance lecture. They appeared much interested with the agreeable manners and amiable conversation of the Nestorian bishop. I am often surprised to see what attractive powers he possesses. Wherever we stop crowds flock around him, and all, whether Kurds, Turks, or Armenians, listen to his voice as to an oracle.

10. We continued our course on the banks of the Euphrates, rode eight fursaks, and reached Kara Killesia (black church.) This is an Armenian village, and receives its name, as tradition says, from the fact that Tamer lane (Timour lenk), in his career of devastation, blew up an old stone church there with a species of gun-powder. The remains of that old church form the foundation of the present church of the village. In the evening an Armenian priest came to our lodgings and fell into conversation with

Mar Yohanna. Passing from one topic to another, they at length came to the use of images in churches. The Armenian priest, in support of the practice of his nation, argued in favor of the use of images; while the bishop, with much clearness and feeling, condemned the practice altogether. It is deeply interesting to observe how truly evangelical the bishop's views and remarks are on all subjects introduced. A multitude of the villages here, as elsewhere, gathered around him, and he reasoned with them literally of "temperance, righteousness, and judgment to come." Mar Yohanna has the religion of the Bible now clearly in his head: Oh that he may also have it experimentally in his heart.

The Yezedees—Mollah Solyman—Return to Ooroomiah.

To-day we passed a large tribe of Kurds, encamped with their flocks, on the banks of the Euphrates. They were of the Sypokee tribe, who are all Yezedees, the reputed worshippers of the devil. A man from this tribe was one of the bishop's audience this evening. The Yezedees are numerous, but all speak the Kurdish language, and seem in fact to differ not very materially from the other Kurds. They cannot with propriety, be called worshippers of the Devil in the absolute sense of that term. As nearly as I can ascertain, they regard the Devil as a malignant being, but consider him high in rank, and the minister of divine vengeance. They call him Malek Taos (mighty angel), and regarding such to be his rank and power, they think it at least policy for them to conciliate his favor. Accordingly the Yezedees, while they profess adoration for the one true God, and much respect for Christ as his messenger, and higher reverence still for Mohammed as the greatest of prophets, they are also deeply solicitous to keep on friendly terms with Satan, and are very careful to say and do nothing to displease him. And for one of another nation to pronounce the term Satan in their presence greatly distresses and offends them, as they suppose that others, when they allude to the devil, always do it with disrespect. Not aware of their sensitiveness on this subject, I this evening inquired of the Yezedee who was present, how he and his people regard the devil, wishing merely to elicit from him information; and he immediately manifested such evident indications of distress and anger, that I thought it prudent to desist from ques-

tioning him, and endeavored to obtain the desired information from the Armenians of the village. The minutiae of their system, however, the Yezedees studiously conceal, and it is really but imperfectly known. One remarkable fact respecting them is, that if you describe a circle about them, either by walking around them, or by marking the ground with a stick, or in any similar way, they conceive the circle to involve some magical mystery, and will not attempt to escape from it.

11. We rode six fursaks, over a level plain, and reached the village of Mollah Solyman. The plain we crossed is extremely fertile, and must have afforded a noble and favorite camp ground, for Tamerlane and his vast army, whom tradition asserts to have been long quartered there.

Mollah Solyman is an Armenian catholic village. The priest and many of the villagers visited us, and Mar Yohanna entertained them with religious conversation. At length he and the priest fell into a warm discussion on the subject of image worship. With great pertinency and effect the bishop repeated the language of David in the 115th Psalm, "Their idols are silver and gold; the work of men's hands. They have mouths but they speak not; eyes have they but they see not; they have ears but they hear not; noses have they but they smell not; they have hands but they handle not; feet have they but they walk not; neither speak they through their throat; they that made them are like unto them; so is every one that trusteth to them." And to this very appropriate quotation he added the second commandment, to the evident confusion of all the catholics present. The priest, however, endeavored to sustain his cause by the hackneyed position that Christ made Peter his vicegerent, and that Peter has had a regular line of successors, in the persons of the pontiffs of Rome down to the present time, who have enjoined the use of images, etc. etc. The bishop replied that the apostles are in Scripture all represented as pillars of the christian church, Jesus Christ himself being the chief corner stone; that neither prophets, nor apostles, nor Christ himself had ever recommended the use of images so far as the Bible informs us, but had often and strickly condemned it; "and the Bible," reiterated the bishop, "the Bible is our anchor, and we must cling to that, whatever the popes of Rome may say." I might fill sheets with the detail of this interesting discussion, but the above

specimen must suffice. To me it was unspeakably delightful to hear a Nestorian bishop from the deep darkness of Persia, with an intelligence, propriety and earnestness which would have done honor to a protestant prelate, expose the corrupt doctrines and practices of Rome.

On the 15th of May Mr. Perkins reached Erzerroom, and in the same hour the brethren whom he came to meet and conduct to Ooroomiah, arrived from the way of Trebizond. Having taken time to rest, they started together on the 20th, and pursuing the same route on their return, they arrived at the seat of the mission on the 7th of June. On their return from Erzerroom, they met Messrs. Haas, Hoernle, and Schneider, of the Basle Missionary Society, who were on their way to Constantinople, having been recalled from Persia by their directors, in consequence of its having been found impracticable to preach the gospel directly and openly to the Mohammedans of that country.

What may be done for Mohammedans— Persian Newspaper.

On this subject Mr. Perkins remarks—

Indirect efforts, and those of a very interesting and encouraging character, may be made among the Mohammedans of Persia. And such efforts the German missionaries had very auspiciously commenced. Mr. Haas had a flourishing Mohammedan school, and his labors had arrested the attention, and elicited the approbation of multitudes in Persia. A small geography which he recently prepared reached the king, who studied it attentively, manifested the deepest interest in it, and immediately directed his meerza to request Mr. Haas to come to Teheran and open a school; and as a further token of the royal approbation of his efforts in healing the sick as well as in giving instruction, the king, a short time since, conferred on Mr. Haas an order of Persian knighthood. Such attentions are in themselves of no value to the missionary; but as signs of the times, betokening good for zion, it were ingratitude not to acknowledge them. Numerous most cheering facts are now constantly developing themselves, which show clearly to the eye of faith, that the set time to favor zion among the Mohammedans of Persia has come. And in the face of these facts ought this country to be abandoned to unmitigated despair, because God's ways, which he presents in his providence for the church and her missionaries to follow, are not

precisely the same which we had marked out for ourselves?

Continuing his journal after his return to Ooroomiah, Mr. Perkins makes the following entries.

June 10. A periodical newspaper has just been commenced by the king himself, in Mohammedan Persia. It is edited by a Persian, who was once ambassador to England, speaks the English language, and is strongly desirous to introduce European knowledge and improvements into his country. This paper, though a small thing in itself, is a day-star of glory for the civil renovation of Persia. And shall European light, as it begins to break in here, be all under the direction of the prince of this world? Shall not Christianity also rear its standard in Persia, and lay its share of light under contribution to the triumphs of the gospel!

15. A mollah called to visit Mar Yohanna, and begged of him a set of the christian Scriptures. When the bishop applied to me for the Scriptures, I suggested to him the inquiry whether it might not probably be the intention of the mollah to destroy them; but the bishop assured me to the contrary, stating that the mollah was his old acquaintance and friend, belonged in a village near his own, is a very amiable man, and in his opinion is a sincere inquirer after truth. In this case I certainly could not doubt the duty of giving the mollah the holy Scriptures.

16. Mar Joseph has just returned from a journey to Erivan. I inquired of him if he had visited the Armenian convent near there at Etchmiadzen, and he replied that no convent now exists there, and proceeded to state that the Russian government has recently expelled all the monks from the convent, taken possession of the buildings, and appropriated the funds and revenue to its own use. I inquired the cause, and the bishop stated that the Russian government urged, as the reason of the measure, that it required all which the Armenians of Georgia could raise to support their convents; that the Armenians were thus impoverished and unable to pay any taxes to government; and that it had, therefore, become necessary to break up the establishment at Etchmiadzen and send the monks abroad to get their living among the villages. At first I could hardly believe this account, the event seemed so remarkable; but after carefully inquiring of the bishop on the subject at several

different times, I can no longer doubt the general accuracy of his statement. Surely it is the Lord's doing, and marvellous in our eyes! The convent at Etchmiadzen was the strongest hold of corruption and error in the Armenian nation. It was the religious metropolis. The monks of that convent instigated the Russian government to break up the German mission at Shoosha, and they are the men who have been most on the alert, in endeavoring to blot out evangelical light wherever a ray has broken in upon their darkness. Now they are dispersed in a day! And by whom?

Constantinople.

LETTER FROM MR. GOODELL, DATED
JULY 25, 1837.

Impressment of Boatmen—Unhappy Condition of the Country—Mission at Broosa.

On the 7th of June Mr. Goodell left Constantinople to visit the mission families at Broosa. He proceeded in an open boat across the Sea of Marmora to Mondania, a seaport town on its southern shore, and distant from Constantinople about sixty miles. From that place the distance over land to Broosa is about twenty miles. The journey down to this city consumed less than twenty-four hours; while the return, on account of the detentions occasioned by prevailing northerly winds, often requires a much longer period. Having referred to this common cause of detention, from which we had before suffered, Mr. Goodell proceeds—

On the present occasion I was detained from a cause of a still more serious nature. An order had just come from Constantinople to Mondania for a hundred Greeks; and as it appeared they were designed for the sultan's navy, they were particularly sought for among the boatmen. As might be expected, therefore, the boatmen fled in every direction; and, as they were all Greeks, not a boat could of course be found. I went to the governor, but he only exhorted me to patience. The plague was raging in the place, and every hour seemed to me as long as a day. The miserable coffee-shop where I was staying, and where nothing, save thick muddy coffee, could be obtained, was filled day and night with filthy lounging Turks. The impressment of young Greeks was going on, and the mothers and sisters were assembled before the

governor's house, weeping and lamenting the fate of their sons and brothers. As I passed by repeatedly I said unto them, "Weep not;" but my sympathy was impotent. Oh how unlike his who could dry the mourner's tear!

After the levy was completed, amounting to about forty, the men were put on board a small vessel to be sent to Constantinople; and as there was likely to be no other opportunity for him soon to proceed directly to that city, Mr. Goodell took passage in the same craft, and thus describes the painful scenes which he witnessed—

I was on board when those who had been impressed were brought from prison. They were pinioned and chained two together. Their mothers and other female relatives rushed to the water's edge to give them the last embrace. Their cries rent the air. One mother fainted away; another tore the flesh with her teeth from off her own arm; another threw herself into the sea and was pulled out by the soldiers. Some of the prisoners too sobbed and wept like children, and some danced and sung while the tears were still streaming down their cheeks. As I sat there, I literally "groaned in spirit and was troubled." I was "pained at my very heart." I tried to speak some words of comfort, but my voice faltered and I wept freely. At last I was able to say to the young men, "Fear not: put your trust in God: commit all your ways to him: cast all your cares upon him. In all the kingdoms of this world there is more or less of oppression and wrong and suffering; but in the kingdom of Christ there is none. Let us all belong to this blessed kingdom and we shall be happy forever."

We left Mondania about the middle of the day on Saturday, and within three hours all the fresh water on board was consumed. As we were then tacking to double the cape of Booz Boornoo, the captain ran ashore with the boat to take in more; but by the next morning this also was spent with all the bread. All that day we were without water, and the poor men had nothing but olives to eat, and I myself but little more. Early on Monday morning we reached Constantinople, and preparations were immediately made for presenting the young men before the capudan pasha. Whether they were to be kept in the sultan's service for life; whether they were to receive any adequate pay; whether they would ever be permitted to visit their friends; whether they would be tempted by hard treatment or kind offers to be-

come Mussulmans—were questions which none present could answer. One of them was recently married; one was betrothed; one was the son of a priest; and one was "the only son of a mother and she a widow." Oh what misery has sin brought into this world! Oh this ill-fated country! When "one woe is past behold another woe cometh quickly." God is desolating them with judgments which follow each other in quick succession; but they repent not, they turn not from their evil ways. There is scarcely one that asketh the cause of their sufferings; they go on still in their trespasses." This is the general character of the present generation; and the high probability is that they will never see the good land, but that the greater part of them will be swept off by the desolating judgments of heaven; and that it will remain for their children to live in "the new heavens and new earth wherein dwelleth righteousness."

This is the first time I have visited Broosa since I accompanied the first mission family there, in 1834; and a more pleasant week I have seldom spent in any place on earth, than the one I now spent there. We sat together in heavenly places in Christ, and continued speaking of the things pertaining to the kingdom of God. "We had fellowship one with another, and truly our fellowship was with the Father and with his Son Jesus Christ."

As you already know the members of that mission have been greatly tried, but we trust "the trial of their faith is more precious than of gold which perisheth." They dwell together in love, and we have the testimony of the apostle that "he who dwelleth in love, dwelleth in God and God in him." The standard of the cross which they have erected is seen for many miles around; and though the wicked do clap their hands at it, and proud prelates of the church have resorted to violence; yet they have not thrown it down; nor can they prevent thousands of eyes and hearts from being directed towards it. The very fact of their being there, while it is not so much they that live, as Christ living in them, has (I entertain not the least doubt) been the means of turning the conversation and thoughts of tens of thousands of men, women, and children to the good word of God. They are not permitted to have much of any thing that looks like a school, and "they neither strive, nor cry, nor doth any man hear their voice in the streets," but their life may be preaching of the most powerful kind, and their

prayers can go up as a memorial before God. It is not probable that they will live to see with their own eyes one ten thousandth part of the good which is to result from their mission. But after they have served their generation according to the will of God, their Savior will watch over their dust, and will take care of their characters, and also of his own cause in Broosa. The spot which in human probability is to be their last resting place I rode out to see. It is a mile and a half or two miles from the centre of the city, far removed from the noise and strife of men, and a more retired, romantic, or sweeter spot one need not desire to lie down in, till the bright morning of the resurrection.

Remarks on the Dealings of God with the Mediterranean Mission.

But why has God shut up his servants in these countries from many of the ordinary modes of missionary operations?

This is one of the questions which came up for discussion while I was at Broosa, and upon which I have bestowed still more thought since my return; and though it is more easy to propose than to solve it, still many important considerations may be suggested. It surely is not because God has determined to show no favor to the people of these countries or to their descendants; for he is already showing them favor, and the evidence is strong; even aside from his own express declarations on the subject, in his blessed word that he has farther designs of mercy for them, particularly for their children. But God is not confined to means as we are. He can dispense with such as he pleases, and use such as he pleases. He can leave Philip with his two hundred pence, or even two hundred dollars, if he had so much, and feed the hungry multitudes with the five barley loaves of the lad. And whenever his people have come to place an undue reliance on any means, it has been God's usual way, in accomplishing his gracious purposes, to set entirely aside those ordinary means, though they might originally have been of divine appointment, and carry forward his work by other means, and such as seemed to his people at the time to be the most unlikely possible. He has taken this method to make trial of their faith and obedience, and to make them feel that no means have any efficacy in themselves; and that the most unlikely means are efficacious with his blessing. Indeed some of the greatest things he has ever done in this world, he

has done in this, so to speak, weak and foolish way. Oh how often has the faith of his people been tried in this very particular! And what a want of confidence in him have they in such instances manifested! Not that we are always to make the inference, that God is about to do a great work, simply because his servants are not allowed to employ the usual means, for, generally speaking, it is not so, but directly the reverse. Still taking all things into consideration in the present instance, we may properly ask whether, if God were about to bestow very signal blessings on the people of these countries, to visit them in a most wonderful manner, and to work a work of astonishing power and grace among them, we ought not to conclude that he would do it in an extraordinary way, rather than in any ordinary one? Whether we ought not rather to expect that he would do it in a manner to make the church and all her missionaries humble instead of proud? and to make them feel and confess their nothingness, and acknowledge and adore his greatness? And we might ask still further, whether in the low state of piety in the church, with all her worldliness and unhallowed zeal, it would be safe for her interests, should God make use of her offerings and her missionaries to perform unusual things in the usual way? But if we have evidence that God is not withdrawing from these countries, we have evidence still more striking and abundant that he has not cast off his missionary servants here; but that he is, on the contrary, regarding them with the favor which he bears to his own chosen people. He is dealing with them as with sons, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This mark of his special affection for them is not wanting. No, he is correcting their faults as he does the faults of those who belong to his own household. He is purging away their dross and taking away their tin. He is refining them as silver is refined. He is, so to speak, taking very special pains with them. The missionary families in and around the Mediterranean have been afflicted of late, in a very uncommon degree. And that not only by sickness and death, but also by opposition in their work of a peculiarly trying nature. Men have persecuted them for being so much like Christ, and God has chastised them for not being more like him.

But of whatever nature the affliction, the fruit of it (as there is good reason to believe) has been to take away sin.

Though not in itself joyous but grievous, it has yielded the peaceable fruits of righteousness. Oh what deadness to the world it has in some instances produced! What lively hopes of heaven! What acquaintance with Christ and with the power of his resurrection, and the fellowship of his sufferings, and the preciousness of his gospel! And what near and strong views of those things which are unseen and eternal! And if "the Lord were pleased to kill us," would such have been the effect of his chastisements, and such the manifestations of his grace and visits of his love? No, "it is good for us, that we have been afflicted." However mysterious our afflictions may appear to others, they are all plain to us. "We know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted us." We needed these chastisements, and the evidence is clear that they were not sent in judgment, but in mercy. The Lord is not doing us evil, but doing us good. He is we trust fitting us for more eminent services in his kingdom. He is preparing us to sympathise with Christ; to breathe more of his sweetness, tenderness, and love in our conversation; and more of his faith and fervor in our prayers; and thus to learn how to preach his blessed gospel to the poor, and to bind up the broken-hearted.

In this way also may it not be that the Lord is making us a sign to the people? They have never before seen men walking about as calmly in the furnace of affliction, as the three children in the furnace of fire. This is the first time they have ever seen men "glory in tribulation also," being not merely submissive and resigned, but exceedingly filled with comfort. And this "death worketh in us, but life in them." Their sympathies are in many instances awakened, their admiration called forth, and they learn what all the preaching in the world could not make them see, viz. the power of the gospel. They see that God is with us of a truth; that we have not followed cunningly devised fables, but that the truth we have proclaimed to them is God's everlasting truth—truth which he honors, and which is not only sufficient to live by, but abundantly sufficient to die by.

And what if it should please Him for whom are all things, and by whom are all things, in bringing many sons and daughters to glory, to make us, as he did the Captain of our Salvation, perfect through sufferings? Shall we complain

of this, and say with the disappointed prophet, "I do well to be angry?"

When we were contemplating a missionary life in America, did we never pray that God in building up his kingdom, and gathering his outcasts, would make just such use of us as he pleased—would make us any thing or nothing as might be most for his glory? Yes, I remember such prayers. And lo! God is pleased to take us at our word, and to make us appear, at least, very small. And what if he should go a step further, and make us nothing, or even, as it were less than nothing, both in our own estimation, and in the eyes of all the people here, in order that he may be seen, that he may be praised, and that he may be glorified! And that thus he may be as he deserves to be, "all in all."

LETTER FROM MR. HOMES ON A VISIT TO SYRIA.

On the 27th of March of last year Mr. Homes sailed from Constantinople for Jaffa, with the intention of spending a year in Syria, prosecuting the study of the Arabic language. Jaffa, the ancient Joppa, it will be borne in mind, is the seaport nearest to the Holy City, and the one where are landed most of the pilgrims who annually visit Jerusalem. It was with a company of these pilgrims that Mr. Homes made the voyage. His letter is dated at Jerusalem May 27th. Syria being now under the government of the pasha of Egypt, that prince in imitation of European governments, and contrary to all Mohammedan usage, has established quarantine regulations at all the important ports in his dominions. At Jaffa, the great thoroughfare of the pilgrims, he would deem such regulations of great importance.

Motives of the Pilgrims—Miracle of the Holy Fire.

The quarantine at Jaffa can receive a thousand or fifteen hundred pilgrims at once. There were seven hundred inclosed during a part of my residence there. During this confinement the time of the pilgrims to the holy city of David and of Christ was idled away in smoking, drinking, playing cards, and in indecent dancing. Their motives in coming seem to be various, as to perform assigned penance, to speculate in trading, to gratify curiosity in seeing the wonders of such a famous city, and some few from profound religious respect. The priesthood of course encourage it in va-

rious ways, for every convent receives considerable sums of money from even the poorest of the pilgrims.

I was happily enabled to escape from quarantine just in season to arrive at Jerusalem to see the so called *holy fire*, which for so many years, it has been pretended on the part of the oriental Christians, issues miraculously from the tomb where Christ was buried on the Saturday of easter week. Of the ceremonies of easter week, a full description has already been published in the *Herald*, in the journals of Mr. Thomson, June and August 1834, with the exception of a notice of the extravagancies connected with the performance of this lying wonder. But as it is the renown of this holy fire that forms one of the central attractions to pilgrimage; as it is by this above all that the monks sustain their influence to mislead the people, it is deserving of particular notice. All the christian sects take part in the ceremonies antecedent and succedent, with the exception of the Roman Catholics, whose chronology varies from that of the east, and who have no pilgrims from whom to gain contributions.

The place where the Lord lay is claimed to be under one of the domes of the church, each dome bearing some resemblance to the rotunda of the capitol. A small edifice in the centre of the dome serves as the monument. It is upon the top of the modern marble sarcophagus, within this small house, that the fire appears. The fire is passed out to the people through a small opening in the wall, from the hands of the archbishop. Friday night thousands of Christians, men, women, and children, continued in the church, locked in by the Turkish guard, and awaited the morning's dawn. As soon as the one sole door of the church was again opened, other thousands rushed in, and immediately every gallery, balcony, niche, window, and hole and standing-place was filled with anxious and various worshippers. Row after row, in all directions, was arranged high up the lofty dome, from which the crowd above gazed down upon the pressing, waving, buzzing crowd beneath. Although the fire does not make its appearance till three o'clock, yet the nine hours preceding were not unemployed. They were occupied by disorders, riots, and orgies, that would have astonished us among a tribe of savages, or in a temple of India. I looked down upon the scene from under the arches of the columns that appertain to the Latins. I saw an overwhelming

crowd pressing one upon the other, clapping their hands, and shouting, each one in his own tongue, mingled oaths and hallelujahs, that echoed with deafening clamor throughout the vaulted roofs. With the aid of cowhide whips a passage of about three feet wide was kept open through the people that encircled the sepulchre. It was for the sake of the actors, men of the people, who were continually passing around, walking, trotting, galloping, clapping their hands, singing with fearful shrieks, distorting their faces, abounding in antic gestures, leaping one upon the other, and anon all falling down in a confused heap. Sometimes the scene was varied by men who were carried about standing on other men's shoulders, four sometimes joining face to face to support four others who formed a column on their shoulders. All are continually being met by the violent crowd, who jam, push, and eventually prostrate a large mass suddenly upon the marble pavement. The gazers on accompany these wild troops of runners, with cheers, and a peculiar Arab whoop. The excess of the crowd at times prevents these processions. Counter troops and counter crowds strive to usurp each other's places. They deal about blows most unmercifully among their comrade pilgrims. Many are pressed down to the ground, and you begin to fear, what is not a rare occurrence, that some will lose their lives. But immediately rushes up a score of Turks, armed with heavy whips and knotted clubs, who contend for some time unsuccessfully, in beating the poor Christians upon their heads and shoulders, and they mutually push, rage, shriek, and swear, until at last they succeed in drawing off some of the more malignant offenders. The pilgrims to still the tumult commence again their noisy chorus, and the sports of the ring are renewed. And the same thing happens, not once, but many times during the day. By reason of the crowd many have stripped off their outer garments, and are to be seen bare armed and bare legged for freer action.

I should not be so minute in these shocking details were it not that the scenes occurred in a christian church--the church of the holy sepulchre on Mount Calvary, and owned by the principal sects of Christendom, except the protestants.

Up to this moment the priests have had no part in this mockery of honor shown to Christ. But as the moment of the miracle draws near, a procession of the highest dignitaries of the churches,

advances from the magnificent Greek chapel, and clad in dark robes, as emblematical of humility, mourning, and supplication, march around the sepulchre, accompanied by banners adorned with pictures of the virgin and the more notable saints. The round completed, all escape with difficulty from the crowd, except the bishop, grey-bearded and tottering with age, who is hustled from the crowd by the Turks into the sepulchre, with an assistant to aid at the miracle, and the door is shut upon them. It is represented by the people that the bishop enters for prayer, and to collect the fire to hand to the people. None others would be noble or holy enough to enter, and none would suspect the bishop of collusion. Soon after his entrance the white stone that covers the cave becomes covered with luminous points of fire, which with a piece of cotton are collected together in a heap, and placed in a vessel from whence the candles are lighted. When there have been disagreements between the sects, and the Armenians refused to join, the fire has been two hours in coming; this day, however, it appeared in five minutes after the entry of the bishop. Till the fire appeared the people renewed their loud and fearful exclamations, as if demanding the boon. Sometimes their excitement seemed agonizing, as though they could tear open the sepulchre. Not the Neapolitans themselves could be more vociferous in demanding with curses the liquefaction of the blood of Januarius, than were these superstitious Christians. The thousands with uplifted hands, holding each a bunch of small candles in their hands, with their eyes intently fixed on the opening, were soon relieved by seeing the first bunch of sacred illuminated candles drawn out. Then again did the domes re-echo with the cheers of the men, and the shrill whirr of the women in praise for the gift. With impetuosity they presented their candles to receive the first possible heat and light from the holy fire. The devout, who had first lighted their candles, officiously ran to the remotest galleries and lodges to offer to the less favored. Others let down their candles by cords from one hundred feet above, to have them lighted. An express courier immediately started off for Bethlehem, to carry the sacred fire to the church of the nativity. But a very few minutes had elapsed before the church in every corner, high or low, near or remote, was filled with ten thousand candles in the

hands of the people, or the lamps hanging around. The uproar still continued; all were occupied with invocations, bowings, and crossings. Every part of the body from head to foot, with every article of raiment that they had brought with them, must be exposed to the action of the flames. Men and especially the women most shamefully exposed themselves, that they might the more effectually receive the flame, and be thereby preserved from evil during the coming year. The lighting of the candles was followed by the procession of thanksgiving. The archbishops of five sects, Greek, Armenian, Copt, Abyssinian, and Nestorian, in light colored robes of gold and silver, with banners, crosses, mitres, and censers, four times surrounded the sepulchre with songs of praise. From the comparative order and richness of decoration, this latter was an imposing scene, but yet it was shocking to the feelings to think that there were among those priests, men who know there has been no miracle, and yet pretend to gratitude and thankfulness.

In looking back upon the emotions excited upon that occasion, I am lost in wonder. It was with affright and trembling, with horror and disgust, with pity and compassion, that I gazed upon the ignorant deluded multitude, who were shouting, fighting, and leaping, as if infuriated, within the walls of that venerable church. That, in honor of which they were assembled, is such a glaring imposition upon credulity, that nothing in the history of false miracles can be compared to it. I could not join in the persecuting spirit of a catholic priest, who exclaimed to me, as we gazed, "Why does not God send down fire from heaven and destroy these idolaters?" Yet I could not but say, "Oh Lord, how long, and when shall thy true glory and thy true worship be manifested to this people?" This riotous assembly is not gathered around a car of Juggernaut, nor around the Caaba of Mecca; but it is in a peculiarly solemn christian temple, and by people called after the name of Christ, that these scenes are enacted. The Mussulman crowds around, and laughs us to scorn, and feasts his passions in regarding it, as he would were it a comedy. When shall the lips of the priests of these people be indeed touched with holy fire, and the hearts of these people burn with true holy zeal!

Broosa.

EXTRACTS FROM THE JOURNAL OF MR. POWERS.

Two young Armenians, teachers in the public school of that people in Broosa, were studying the English language with Mr. Powers. As they are highly promising young men, eager in the pursuit of knowledge, a good opportunity is furnished Mr. P. to exert an influence through them on their school, which contains 150 or 200 pupils, and on their people generally.—During the last three or four months of the year 1836 the labors of the mission were much interrupted, and nearly all intercourse with the people cut off by the plague, which proved fatal to many of their neighbors, and to thirty or thirty-five lads in the Armenian school just mentioned.

Indifference to Education—Ecclesiastical Jealousy—Custom in regard to Marriages.

At an interview which Mr. Powers had with some Armenian neighbors who called on him, he learned how low an estimate they had of the value of knowledge.

December 26, 1836. After some conversation on ordinary topics, from which it is difficult to turn the attention of these people, I spoke of the importance of reading and understanding the Scriptures; and hence the importance of schools, especially a school for females, as they have none of this character. Many of my remarks were met by objections, such as that the people were poor, had not time, must obtain a livelihood, pay their taxes, etc. A very common objection with the mass of the people is, "Will learning buy any thing? Will the butcher take it for meat? Will the baker or shoemaker take it?" But when I mentioned Sabbath schools, their argument failed. I urged the importance of obeying the commands of God, and dwelt particularly on that one touching the Sabbath, which is here so lamentably violated by all classes, priests and people. One man present said to the one next to him, "I know this is according to the Bible, and it is even said in the pentateuch that a man was stoned to death for gathering sticks on the Sabbath; but when we have silk worms, they must have leaves on the Sabbath, and what shall we do?"

The next paragraph alludes to events which are noticed more at large in the communications from Constantinople inserted at pp. 447—52 of the last volume.

Jan. 21, 1837. One of the priests who distinguished himself by his opposition to the school under baron Hohannes has been to our neighbors and acquaintances and charged them not to visit us, or have any intercourse with us whatever; particularly to the neighbor whose door is exactly opposite ours, every knock at which he can hear. The priest not only severely reproved him for visiting us, but ordered him, if he should know of any comers or goers at our door, to give him information. This neighbor, however, instead of following the direction of the vigilant priest, communicated all the circumstances to my scholars, advising them to come to our house but seldom, if at all, just at present, and that privately. One or two others have advised them to the same effect, only urging them by no means to relinquish their studies. This the young men themselves are unwilling to do. They are quite familiar with the facts of the Bible, from their long connection with the school and church, and are not ignorant of the wide difference there is between its precepts and the "faith and practice of their church."

Feb. 4. A friend called to say to us that we must not be discouraged by the recent movements of the priests; says it is all, or nearly all, at the instigation of one priest; that we must not be surprised at such treatment, since their nation, living as they do among Mussulmans, are like Mussulmans, dull of apprehension and intolerant, but they are beginning to improve.

26. All marriages among these Armenians are solemnized in church on Sabbath evening, between four and five hours after sunset. For several weeks past wedding processions have been numerous, sometimes as many as eight or ten at a time. In consequence of the plague last autumn, many were deterred from forming matrimonial connections at that time; and as, by church usage, no marriage takes place from this date for some four months to come, nearly all the marriages of a year, among 10,000 people, have been crowded into a few weeks.

Views of personal Holiness—Whirling Dervishes.

March 1. Had a long conversation with an intelligent Greek. In urging

upon him the importance of individual and personal holiness, he evaded the appeal, not by denying its accordance with the precepts of Christ, for this he acknowledged; but by saying, "It is impossible for a man of business, and in a city, to live such a religious life. If he would be thus devout, he must retire from business, from the city, and from the society of men." In other words, he must become a hermit. I replied that if men generally should observe the commands of Christ, on his principles, the various trades and professions of life must be relinquished. "No matter for that," was his answer, "they are all, except that of the humble shepherd and the tiller of the ground, unnecessary, and a hindrance to a strict compliance with the requisitions of the gospel." And when I endeavored to show what true religion is,—that it is a practical thing, designed for all classes, and for all employments in life, he still maintained his point by citing the words of Christ, "Whosoever will come after me, let him deny himself, and take up his cross and follow me;" which he interpreted to mean that as many as would be Christ's devoted disciples must retire from all secular affairs, and from the ordinary abodes and occupations of men. So true it is that whatever is spiritually discerned these people, even the best of them, cannot discern. Religion is made to consist either of showy but heartless rites, or of certain abstractions of the cloister, than which it would be difficult to conceive any thing more unlike the spirit of Christ.

April 21. Went to witness the performances of a Mussulman sect or order, known by the appellation of whirling dervishes, answering to an order of monks among Christians. The number present was about twenty-five. Their building or monastery is neat, convenient, and pleasantly situated. The exercises consist of singing, praying, and whirling. It is this last exercise which is their peculiar characteristic, and from which they take the name whirling dervishes. They are furnished with an appropriate dress, or outer garment, resembling a woman's gown, long and full at the bottom. They march a few times round the circular floor in the centre of the building, kiss the hand of the chief dervish, and commence whirling on their feet, their arms extended horizontally; and with such rapidity do they perform the operation, that the lower part of their dress is extended outward, forming a perfect circle, four or five feet in diameter, and with so uniform a motion as to

have the appearance of turning on a shaft. This exercise is continued about half an hour, with occasional interruptions, to prevent any serious consequences which to one unaccustomed would seem unavoidable. This done the chief dervish leads in prayer with much apparent devotion; when each member kisses his hand, and each kisses the hand of every other, with a regularity and dispatch truly surprising, and with an apparent affection that is not a little touching; and then all disperse. This exercise is performed every Friday, the Mussulman Sabbath, at one o'clock, P. M. How unlike the worship of God's house. "How amiable are thy tabernacles, O Lord of hosts!"

May 16. Had much conversation to-day with a friend, on the necessity of the heart being right in all our professions of duty or devotion to God. He not only assented to all I said on this point, but expressed himself, even as strongly as I should have done, on the utter inutility of all services which do not spring from the heart. "If I pray, or confess, or fast," said he, "simply because another tells me to do so, and not from my own heart and will, it is vain; and worse than vain, if with those same lips with which I have blessed God, I take his holy name in vain and utter falsehood. "Turn to the fifteenth chapter of Matthew," said he, "and read that. There you will find the truth on this subject." We turned to the chapter and read the first twenty verses, and from his pertinent comment on several of them, as, "Thus have ye made the commandment of God of none effect by your tradition,"—"This people draweth nigh unto me with their mouth," etc.—"If the blind lead the blind," etc.—"For out of the heart proceed evil thoughts, murders, etc.; these are the things which defile a man, but to eat with unwashed hands defileth not a man,"—it was evident he had well studied the sentiment of this chapter, which is capable of such a fearful application to these nominal Christians. May it not be, thought I, that while the opposition of the priests and the prejudices of the people are almost entirely cutting off our intercourse with them, the Spirit of God is setting home the truth to at least a very few hearts even here. God grant that at the last day the ultimate results of this mission may not be measured by its present visible fruits. Dark as is the cloud that overshadows us, it has never been able to shut out the promises of God. Our eye turns constantly thither, and if ever

help comes we expect it from thence. Our faith and confidence in God's promises is greatly assisted by the prayers of God's people.

Mohammedans in Persia.

LETTER FROM MR. MERRICK, DATED AT OOROOMIAH, JUNE 19, 1837.

THE latest account from Mr. Merrick inserted in this work, left him at Shiraz, the ancient capital of Persia, in September, 1836. Referring to his sojourn in that city he remarks on the—

Intolerance and Cruelty of the Religious Orders—Character of Mohammedanism.

You will perceive by a reference to former letters that I remained at Shiraz a little more than seven months. During this period I was fully occupied with preparatory studies, Persian and some Arabic, and in collecting all the information possible bearing on the missionary cause in Persia. For two or three months I was encouraged by the apparent toleration I witnessed, and by some circumstances of interest that came to my knowledge.

But more intercourse with the people and more acquaintance with the spirit and policy of the moollahs and the government, induced him to change his opinion.

To show you something of the desperate spirit of Mohammedanism, I will state a case, the circumstances of which were communicated to me by my teacher, and corroborated by other testimony. About fifteen years ago, Meerza Abool Cassim, a moollah and professed dervish or mendicant, a native of Shiraz, and venerable for an age of more than seventy, being an intimate friend with the moostabid, or chief moollah, of the city, while riding with him one day, remarked that he understood the Koran differently now from what he did formerly. Immediately the moostabid, with his hand, struck Meerza Abool Cassim a violent blow on the face, which he bore without making even a reply to this rude assault. The moostabid then proceeded to the mosque and proclaimed Meerza Abool Cassim a scoffer and infidel, and exhorted the people to kill such a bad and dangerous man. At length a synod of moollahs was called to determine what should be done with a man who had ventured to intimate that his creed did not in all

respects square with the popular faith; but the assembly was divided, some maintaining that he was a good Mussulman, others insisting on his heresy and demanding his destruction. One Meerza Hady, a moollah, was specially eager to accomplish the death of poor Cassim, exasperating the people against him, and declaring if they refused to perform so pious a work, he, Hady, would take to himself the merit of sending such a "kafir" to perdition. The then prince governor of Shiraz was urged to execute this man of venerable white beard; but he replied, "Meerza Abool is very old; let him live his few remaining days." At length a descendant of their prophet, one Seyed Ismail, went to the prince, declaring he had himself committed very many aggravated sins, and begging permission to slay this abominable outlaw from the Mussulman faith, by way of making a full expiation for all his guilt, and to secure high favor with God. The prince, however, refused to grant this mad fellow permission to wash away his sins in the blood of the venerable Cassim, who some few years afterwards went beyond the reach of his malignant persecutors.

There is much more toleration, or rather civilization at Shiraz now, than existed in that city ten or fifteen years ago; but I am fully persuaded that a public renunciation of Mohammedanism there would, at this day, insure most certain and summary death. The unprincipled mob, who in this country are called "*Lootes*," in allusion to those that vexed the soul of righteous "*Loot*," or Lot, would leap at the chance of cancelling their infamy by murdering a deserter of Islam.

I will state another fact, on the authority of my teacher, similar to that above related. Some twenty-five or thirty years ago a servant of the governor of Yezd on one occasion reproached the memory of Fatima, the daughter of Mohammed and wife of Aly. The culprit was cited before the kazy, or judge; but the governor refused to surrender him. Hereupon the people closed their shops, and collected in such threatening manner and powerful numbers around the citadel where the governor lodged, that, in alarm for his own safety, he delivered the unfortunate wretch into the hands of the infuriated mob. The moostabid of Yezd was very old and decrepit, but raising his palsied arm he quavered out, "In the name of God, the compassionate, the merciful, I kill him," giving

at the same time a feeble stab to the victim who was instantly dispatched by the phrenzied crowd.

Persia has improved much in civilization within the last thirty years; but the fact that some six months since, the moostabid of Tabreez threatened the emeer nizam, or royal governor, with the judgment of a mob, if he brought a Nestorian girl, said to have embraced Mohammedanism, before the English ambassador that she might fearlessly declare what creed she held, carrying his point, and secluding the girl by the menace, shows very plainly that religious toleration does not advance in Persia, with the arts of civilized life. And what reason is there to suppose it would? Perhaps the general impression in Europe and America respecting Mohammedanism is, that it is such a flimsy, frost-work structure, that a few rays of science, a smattering of literature, or a modicum of the arts would annihilate it at once. Whatever may have been the origin of the materials of Mohammedanism, they have been so artfully built on truth, and cemented by excellent sentiments, that the fabric, the more I examine it, appears in every joint and angle a master-piece of skill and power. If I should take my own experience as a criterion, I should say that few have understood Mohammedanism, who have not bestowed laborious research on the subject. The small advantages I have hitherto enjoyed to arrive at the truth of the case, only convince me, that it is a "bottomless pit," not easily fathomed or filled up.

Introduction of the Scriptures—Opposition to Schools at Shiraz.

Mr. Merrick gives an account of the attempts which have been recently made to distribute the Scriptures in Persia, and the results, so far as he could ascertain them. In most cases the excitement occasioned by these attempts was very great, and the persons engaged in the distribution with difficulty escaped with their lives. In other cases the work was carried forward in a more covert manner, and of course there was less manifestation of popular or ecclesiastical hostility. Many of the books were destroyed, and in no case could he ascertain that any favorable impression was made by reading them.

On the point whether attempts to introduce christian knowledge may be most successfully made in villages or cities, Mr. Merrick writes—

In regard to the general principle of attempting missionary labor in villages

with a view of forestalling the prejudices of town, I would remark that it is based on the false theory that people, in proportion to their ignorance, are prepared to receive the truth. But the common answer of every peasant in Persia, when pressed with the difficulties of his religion, is, "I am no moollah; go to those who are learned for an explanation of your query;" and he believes this reply altogether sufficient. A better informed native, if puzzled in the same way, will refer you to one more conversant with Mohammedan theology, as I have myself been referred to the famous Hajee Seyed Mohammed Baker. The idea of abandoning their religion because they are unable to meet your arguments, does not appear to enter their minds. The principal cities, with all their intelligent bigotry, are the only places where we should at present think of attempting missionary operations, for, among other considerations, in case of popular tumult, a missionary would be much safer in a large town than in a country village.

While at Shiraz Mr. Merrick became intimately acquainted with Meerza Seyed Aly, the assistant of Henry Martyn, while in that city translating the New Testament into the Persian language. He is now venerable from age, but is still ardent in his admiration of that man of God, notwithstanding intercourse with him has brought on himself much suspicion from his bigoted countrymen, and not a little suffering.

Under the present circumstances of the city and nation, there appears little or no prospect of doing any thing successfully at Shiraz to open a school for European science and literature in that city. The prince, when the subject was proposed to him, referred the matter to the moollahs, who decided that such a school would endanger their faith; whereupon it was forthwith prohibited. This decision of the moollahs might seem to imply that the light of science would dissipate their religion; but to me it appears rather an instance of the watchful jealousy with which they guard their creed. Those who think learning alone will overthrow Mohammedanism, should read again the history of the Mussulman philosophers of Bagdad and Cordova. I am far from thinking education an unimportant means in preparing the Mohammedan mind to receive evangelical truth. I would only guard myself and others against the mistake of supposing that a Mussulman will of course become a Christian, if he becomes acquainted with

our science and literature. Enlightening their minds would give them more liberality on the score of religion, and might at length so far soften prejudice as to pave the way for free religious discussion, which would of course give us much vantage ground in carrying on missionary operations among them. But convincing a Mussulman that he could not follow the prescriptions of the Koran in the arctic circle, would have nearly the same effect on his religious views, as proving to a Christian that in that region there is no natural division of the week and consequently no indication of the Sabbath.

Spirit of the Moollahs—Edict against the Jews—Tombs of Mordecai and Esther.

The moollahs of Shiraz are less powerful and arrogant now, than they were formerly; but a single fact will help you to form an opinion of their present temper. A certain dervish, or professed religious mendicant, Zayn 'l Obeideen, who was noticed by Abbas Meerza, has succeeded in gaining a large share of royal favor and bounty from the present Shah. Last ramazan, in the great mosque, the moostabid of Shiraz publicly denounced this rich dervish as a soofee and infidel, and declared that, according to Mohammedan law, his wife and children were absolved from all conjugal and filial duty towards him, and that his property was in effect confiscated. The moostabid concluded his malediction by urging it as a duty on his auditors to bear false witness against Zayn 'l Obeideen, and cause him to be put to death, royal favor protecting him from lawless violence. My teacher remarked, while relating these circumstances, that if the countenance of the shah were withdrawn from this man, the moollahs would soon cut him into very small pieces. Yet he is externally a correct Mussulman, but said to have a circle of sooffees about him, on which account he is considered a dangerous man to the popular faith. His character is notorious in the kingdom; and when a year or two since he had occasion to pass Isfahan, he made a wide circuit round that city, under the conviction that even royal favor would not protect him there.

Mr. Merrick's first visit to Isfahan, in July, 1836, was noticed at p. 63 of the last volume. It will be remembered that on that visit his companions in travel, the Rev. Messrs. Hoernle and Schneider, of the Basle Missionary Society,

carried with them portions of the Scriptures in the Persian and Armenian languages; and as some of these were distributed and fell into the hands of the people, the indignation of the moollahs was excited to such a degree as nearly cost the missionaries their lives. To the violent proceedings on that occasion Mr. Merrick alludes in the following account which he gives of his second visit to that city.

I arrived at Isfahan on the 11th of April and left it on the 21st of the same month; nor did I strive at all to remain incognito during this protracted stay. It was well known that I was one of the party so cruelly denounced at the same place last summer. A little before my arrival at Isfahan Hajee Seyed Mohammed Baker, the great high priest of Persia, on the ground of certain Mohammedan traditions, issued an order that the Jews, especially those at Isfahan, should become either Mussulmans or Christians, otherwise their death was obligatory on the true believers. He declared that there was still sufficient of truth in the christian system to render it in some sense a proper religion; but the Jewish scheme, having been totally and forever superseded, its votaries ought either to be converted or slain. The afflicted seed of Jacob were yet in trouble about this matter when I left Isfahan, although there was no probability that the bloody order would be executed. A Jew occasionally turns Mussulman in Persia, but such a sweeping decree would be more likely to revive all their deep-rooted prejudices, than to change their faith.

On leaving Isfahan I took the road to Hamadan, the ancient Ecbatana, where I arrived on the fourth of May. There are great numbers both of Jews and Armenians in Hamadan. Visited the tombs of Mordecai and Esther, in company with a respectable Jewish rabbi. These tombs are situated in an old brick building about twenty by thirty feet square, surmounted by a steep dome, forty feet high. The outer entrance is so low and narrow that sheep could only brush through. Passing the ante-room, we entered that in which the tombs stand side by side, and in which a lamp is kept constantly burning. The tombs consist of carved and pannelled boxes painted black, about five feet long, thirty inches wide, and five and a half feet high, including a smaller box set upon the principal ones. These monuments are broken through in two or three places, which the rabbi said was done a few years ago by some Mussulmans, who, he assured me, carried

away the marble slabs which covered the dust of these ancient personages. Around the top of the monument are carved inscriptions in Hebrew characters; stating who were here interred etc. I do not know that the universal tradition of the Jews respecting the identity of the tombs can be set aside; but I am quite doubtful if Mordecai attained, as my rabbi conductor declared he did, the antedeluvian age of six hundred years. He said that Mordecai's life was contained in some of their books, wherein it was written that his mortal career was protracted through six centuries. The rabbi also affirmed that Cyrus, the deliverer from Babylonish captivity, was the son of Esther. On my explaining to him that chronology would not admit of this supposition, he still insisted on the statement, and thought to make it more credible by asserting that there were two princes who bore the name Cyrus, although it need not here be mentioned that Cyrus the younger was not born till a century after the return of the Jews from Babylon.

Hamadan is an unwall'd, smoky looking old town, situated at the base of the snow-clad Alyend, and having an extensive and fertile plain spread out before it toward the sun-rising. I remained in that place only one day and arrived at Tabreez as I have above stated, on the 23d of May.

As the result of the observations and inquiries which he had made during his travels in Persia, Mr. Merrick expresses the following views relative to the—

Hindrances to the immediate Introduction of the Gospel into Persia.

I struggled hard and long to retain the hope that I might, in some sense, preach the gospel in Persia so soon as qualified for the work; but I am at length convinced that public preaching to the Persians is, at present, not only inexpedient, but impracticable. And even if we could employ this direct means of propagating the gospel among the Mussulmans, we should be cautioned against indulging too high expectations of success, till the Spirit be poured upon them from on high; since evangelical missionaries have freely preached fifteen years in Georgia, and thirty years in the region of Karass beyond the Caucasus, and in all this period not a single hopeful conversion from Mohammedanism has been gained. The Russian government and church have, within a few years past,

baptised many wild Mussulmans in Georgia, who probably were as fit subjects for this sacred ordinance as the savage tribes whom Catharine II. sent an army and an archbishop to convert; and who fleeing in terror both from bayonets and a christian name, plunged into a river, whereupon the archbishop galloped up at the top of his speed, and baptised them all, en masse, writing back to his imperial mistress, so zealous for the gospel, that he had christened more thousands in a day than were converted at pentecost. Tabreez is undoubtedly the most promising field in Persia, for a missionary to make efforts for promoting education, unless, (which can hardly be expected at present) the shah should take decisive measures for establishing a school on European principles at Teheran.

Southern Africa.

LETTER FROM DOCT. ADAMS, DATED
MAY 15, 1837.

THE station occupied by Doct. Adams is on the Umlazi river, near Port Natal, and is the one the commencement of which is noticed in the journal of Mr. Champion, inserted at page 184 of the last volume, and again in the joint letter of the missionaries at page 121.—The school mentioned is of course taught principally in the English language.—The name of the people which has heretofore been written *Zoolah*, will hereafter be written *Zulu*, in conformity with the usage of the missionaries.

Day and Sabbath Schools.

The school continues to flourish. A class of boys now read in the New Testament, and all of the scholars have made very good proficiency both in English and Zulu. The number of children that attend pretty regularly, is about fifty. Besides this school we have a class of adults in the morning at sunrise. These have also made good progress; and both children and adults evince a capacity for learning equal to that of Europeans or Americans. Mrs. A. has a sewing-school twice in a week, consisting of thirty or forty females of different ages. The greatest draw back in the usefulness of the school is the irregularity in the attendance of many of the scholars. Parents, as may be supposed, do not take sufficient interest in the subject to have their children attend regularly. And during the rainy season, while the women

are engaged in planting, many of the older children are required to take care of the younger, or to assist in the gardens. This state of things will doubtless continue yet for some time, but boarding-schools may be established, and I think there are the same reasons in their favor, and that they would be as useful here, as at any other place. We have already taken four promising young boys into our family. The principal object we had in view was to prepare them, as soon as possible, to render us assistance as monitors. Their progress has been very pleasing, and we are thoroughly convinced of the advantages of having the children constantly near us, that they may be removed as much as possible from heathen example and influence, and that we may bestow upon them all the pains which our other avocations will permit. The expense of their support is but trifling. Indian corn and milk are all they require for food, and their clothing is made of course cotton which is very cheap.

A Sabbath school for children was commenced soon after our brethren left. Seventy-five attended on the first Sabbath, and from 250 to 300 now regularly attend. This is superintended by Mrs. A. and is held a little after sunrise. I have an adult school at the same hour, of about 250. The children's school is opened by singing a hymn, which is first repeated by one of the boys, and prayer. Then follows an examination upon the subject of the previous Sabbath, and the recitation of hymns and passages of Scripture in English and Zulu. A few passages of Scripture are then read and explained, and the school is closed with singing. The adult school is held under a large tree near our dwelling, and is conducted much in the same manner. In both schools the questions are answered with a good deal of readiness, and in general a very good account is given of what was read and spoken the Sabbath before.

Congregations—Productions—Climate and Seasons.

Soon after the schools are closed the congregation assemble under the tree, the large spreading branches of which cast a shade sufficiently extensive for six or seven hundred hearers.

The people living upon the mission premises and those in our employ assemble every evening for the purpose of hearing the Scriptures read and explained, and to unite in singing and prayer.

I generally devote two days in the week to visiting the people at their kraals. Applications for medicine are very frequent, and not a little of my time is taken up in attending to them. It is often the case that our doors are thronged with invalids from sunrise until eleven or twelve o'clock, and some days I am able to do little else than administer to their various wants.

It is now nearly one year since we entered upon our labors in this place, and though we cannot see that much has been accomplished, we feel much encouraged, and can truly say that to us the year has been crowned with the rich mercies of our heavenly Father.

The principal productions of this place are Indian corn, Kafir corn, and poko, (species of millet), pumpkins, calabashes, sweet potatoes, beans, etc. These are all very abundant, and the soil is supposed to be adapted to the cultivation of most kinds of fruit. From observation and inquiry I am induced to believe that this climate is one of the most salubrious. I have not seen or heard of a case of fever here since our arrival, and I have been assured by some of the oldest English settlers, that they have not known of a case since their residence here, either among the white people or natives. The natives, however, are not free from sickness. Diseases of the bowels, eruptions of the skin, pulmonary and rheumatic complaints are common among them. The two former may be attributed entirely perhaps to their diet and uncleanly habits, and the latter to the frequent and sudden changes in the temperature of the atmosphere which occur at a certain season of the year, and to their being almost entirely destitute of clothing. It is probable that those who are afflicted with diseases of the lungs, or predisposed to them, might suffer here; but a little inland the temperature is more uniform, and would doubtless be more favorable for such persons.

The rainy season commences in September and ends in March. During this period the weather is warm and rather debilitating, especially the months of January and February. Having broken my thermometer I have not been able to ascertain the precise degree of heat, but should think that it would range from seventy-five to one hundred degrees of Fahrenheit in the shade. Mornings and evenings are usually delightfully cool, and the breezes from the sea, alternately from the northwest and northeast, have a very grateful and refreshing influence upon the climate.

During the winter season the weather much of the time is cool and bracing. It is in this period that changes of the atmospheric temperature are so sudden and frequent. The mercury in the morning at sunrise may stand at 65°, at eleven o'clock 85°, at four in the afternoon down to 65° again. Occasionally it is warm, say 75° at sunrise, and 60° at two in the afternoon. These vicissitudes seem to depend much upon the direction and violence of the wind. Fires are often needed morning and evening, and while the chilling winds prevail we require nearly as warm clothing as we should during the winter in the northern parts of the United States.

New-York Indians.

LETTER FROM MR. BLISS, DATED AT
CATTARAUGUS, NOV. 1, 1837.

Religious Meetings and Hopeful Conversions.

I feel it both a privilege and duty to inform you that we are enjoying a refreshing from the presence of the Lord, unless we are much deceived as to the tokens of the divine presence. We do feel as if the chariot of Jehovah, laden with salvation, is actually moving in our midst. We have been prophesying to the dry bones in the name of the Lord, and there is a noise and a shaking which is felt from the centre to the circumference of the reservation; and we have called for the breath to come upon them, and we hope that numbers are revived from spiritual death to a life of faith in Christ Jesus our Lord.

The church here were in a measure waiting for the meeting, and they had endeavored to remove the stumbling blocks and set their houses in order. We cut off some barren branches from the vine, and testified before the world our abhorrence of sin. We had meetings every day for some time previous to the commencement of the prayer-meeting, held in different parts of the reservation. We commenced and went on part of two days before any help arrived; and then Mr. Wright came with some of his brethren from the Buffalo reservation. Mr. Hall, from the Alleghany reservation, subsequently joined us. We continued our meeting for fourteen days, testifying to great and small the grace of our Lord Jesus Christ. We hope and believe there was some strong crying and many tears, both among the mis-

sionaries and Indians. Our meeting was well attended by the whole christian party, and on the Sabbath our house was filled to overflowing. More than sixty persons, including about twenty white persons, have exhibited concern for their immortal souls. We have reason to hope that a goodly number have settled the great question for life to be on the Lord's side. We cannot tell the number of those for whom we have some hope. More than thirty have resolved to seek until they find the right way. The Lord has also given us direct access to the pagan portion on the reservation. Our chiefs of the christian party invited a meeting of the other party at the council-house in the early part of the meeting. Mr. Wright went and preached to them in their own language, and was followed by addresses from the most devoted of our Indian brethren. The pagans were pleased and invited another meeting. We then dismissed our meeting for half a day, and missionaries and church went together. The meeting was small, and assembled so late that we could not develop very fully the principles of the gospel. It was proposed that they should appoint another meeting, and give a general invitation. This was done. Our brethren furnished their part of the provision; and although it was in the time of a great freshet the house was filled. Nearly every chief was present. They previously made the request, that we should, in their language, "use up the whole gospel among them." Mr. Wright therefore told as fully as possible, in a speech of two hours, through an interpreter, the contents of the Bible. This they received with candor and kindness, and appointed another meeting for me to tell my story. I went last Saturday and preached nearly two hours longer, from Mark xvi, 15—16. I endeavored to disclose the nature of the gospel, and the principal points of doctrine to be believed in order for salvation. The leading men expressed their satisfaction, and some of them came to the sanctuary the next day to learn the way more perfectly. Yesterday, at the funeral of a pagan woman, where several chiefs were present, I preached another short discourse on the way of salvation. Thus you will perceive that the pagan party have heard five sermons and several addresses and prayers within ten days past. Some of them admit the truth of the gospel, and that God hears the prayers of Christians. One young man, who has occasionally attended our meetings the year past, has resolved to for-

saek paganism and join with us. A young man who is now Mr. Wright's interpreter was brought out very clearly with a hope of salvation. Such are the tokens of God's presence. We all felt that it was good to be here. Mr. Wright and his brethren were so filled with the Spirit and with faith, that they resolved to commence another meeting without delay on their reservation. I expect to spend a few days more with them.

Sioux.

LETTER OF MR. RIGGS, DATED SEPT.
25, 1837.

MR. and Mrs. Riggs joined the mission to the Sioux in the summer of the last year. After spending some time at Lake Harriet, the station occupied by Mr. Stevens, he proceeded to Lac qui Parle, where he will probably remain associated with Doct. Williamson. The following letter was written soon after his arrival at the station, and contains an account of his—

First Impressions respecting the Mission.

The third Sabbath of September was the first I spent at this station. It was a cold, wet, windy day as any that occurs in this latitude. So unfavorable was it that we supposed very few Indians would attend. But when the hour for worship arrived, between twenty and thirty Dakota or Sioux men and women came in, with two or three Frenchmen. These, with the members of the mission families, who constituted the assembly, met for the purpose of worshipping God in this heathen land. We had before spent two Sabbaths, one on the prairie, and the other on the banks of the river St. Peter's in our tent; and although we felt that we were still in one of the mansions of God, even there, yet it was pleasant to meet where prayer was accustomed to be made, when that meeting was in a small room, and that room in the midst of heathenism. Doct. Williamson led in the devotions of the sanctuary, and after asking for the blessing of God upon the exercises, he proceeded to read a Dakota hymn. After it was read, they all rose and joined in singing; and led by one of their own number, they made as solemn and impressive music as I ever heard in the house of God. Prayer was made and another hymn sung. Doct. Williamson then

read a portion of Scripture in Dakota, and some remarks in connection with the story of the prodigal son which he had prepared with the assistance of Mr. Renville. For the benefit of the few French present, he read also a chapter in the French Bible, and made some remarks. After prayer and singing again in the language of this people, the assembly was dismissed with the usual benediction. I have scarce ever seen in a civilized land a more silent, attentive, and apparently devout audience than was this Indian assembly.

In the afternoon we had exercises altogether in English, with only the members of the mission families present. In the evening the thought came into my mind, that there are many professing Christians, who are not so regular in their attendance at the house of God, nor do they seem, when there, to give so good attention as these poor red men in the far west.

I thought again, surely it is not in vain that this station has been commenced. Here the standard of Jesus has been unfurled, and the trumpet of the gospel has commenced sounding in the ears of those whom Satan has long led captive at his will. A little church has been organized here, which counts among its number seven Dakota men and women. Oh that these names may be written on a better roll than this church record, even in the Lamb's book of life! I thought too that these Indians had commenced a song here, which is similar in some respects to the new song which is sung above, as it too ascribes glory and honor and power and dominion and might to the Lamb in the midst of the throne. And I thought also that some of these, when they shall have done singing on earth, will join in a higher strain, making sweeter melody above.

While thinking of these things I could not help contrasting the exercises of the day with a "scalp dance," which I lately witnessed. In the one God was honored; in the other he was dishonored. In one was every thing which could rejoice the heart of the philanthropist and Christian; in the other could be seen clustering together many of the elements of moral evil, revenge, ambition, glorying in that which was their shame, and an ignorant worship of the Great Spirit, supposing him to be such an one as themselves.

Oh! when will the glorious day arrive when these Indians shall learn war no more!

Proceedings of other Societies.

FOREIGN.

ORIGIN AND PROGRESS OF THE UNITED BRETHREN'S MISSIONS IN SOUTHERN AFRICA.

THE following sketch is extracted from the *Missionary Intelligencer*.

Soon after the renewal of the Brethren's Church, in the year 1722, and particularly after the remarkable outpouring of the Spirit, which was experienced at Herrnhut in 1727, a desire was awakened among this favored little flock, to proclaim the glad tidings of salvation to their neighbors and fellow-sinners, and several brethren were accordingly sent out to preach the gospel; some to the adjoining countries of Europe, others to its distant colonies amongst heathen tribes; and the Lord, according to his promise, was with his servants, and blessed their faithful testimony of his dying love to many souls. Thus, within a few years, new settlements were formed, and missions established in various countries.

The first mission was undertaken in the year 1732, among the negroes in the Danish West India island, St. Thomas; and soon after, several brethren were sent out as missionaries to Greenland, Lapland, Russia, St. Croix, and North America. Some of these brethren embarked for their destination from Amsterdam, and made the acquaintance of pious individuals in that city, who were by this means awakened to a sense of their obligation to give the gospel to the heathen tribes in the colonies of their own country. Their attention was particularly directed to the Hottentots, in whose land the Dutch had had a settlement ever since the year 1652, and two ministers of Amsterdam, the Rev. Mr. Van Alphen and the Rev. Mr. de Bruin, requested the congregation at Herrnhut to send a missionary to the Cape of Good Hope. In consequence of this application, brother George Schmidt was called to become a missionary amongst the Hottentots, and set out from Herrnhut on the 14th of February, 1736; and hence it is that we celebrate this day as a solemn day of jubilee.

After some brief notices of the early life of Schmidt, his zeal and labors, and the persecutions which befel him, the narrative proceeds—

His views and plan of proceeding having been duly inquired into by the Chamber of Seventeen, he obtained permission to proceed to the Cape of Good Hope in September, 1736. Some time, however, was spent in making the needful arrangements, and on the 4th of December he went on board the ship *Rynsburg*, captain de Bruin, which, after having been detained for some time by contrary winds, set sail on the 11th of March, 1737, and anchored in Table Bay on the 9th of July. On the 4th of September, he left Capetown, in the company of a sergeant Faustman and two Hottentots, Africa and Cupido, and arrived at the com-

pany's post, Zoetemelk's Valley, on the river Zonderend, on the 13th of the same month. On the day following, he pitched his tent not far from Africa's hut, at a place now called Harbeest-kraal, and immediately set about tilling the ground and building a hut, whilst he at the same time preached the gospel to the Hottentots, and endeavored to instruct them in the Dutch language.

On the 23d of April he left Harbeest-kraal, on account of its proximity to the military post at Zoetemelk's Valley, and removed with eighteen Hottentots to a waste spot, then called Sergeant River, but afterward known by the name of Bavians-kloof, where Gnadenhal now stands. Here he built another cottage, and on the 4th of May began again to keep school, and to preach the gospel, at the same time instructing the Hottentots in gardening, agriculture, and various kinds of manual labor. His faithful endeavors for the good of his people were not in vain; an awakening took place amongst the Hottentots; and the above mentioned Africa and Cupido, and a certain William, were the first who began to inquire about their souls' salvation, and they became in some measure his fellow-laborers and assistants. Though he had to struggle with various trials and difficulties, yet the Lord blessed the labor of his faithful servant beyond his expectation. His scholars grew both in number and in grace, and made such advances in christian knowledge, that, in the year 1742, he ventured to baptise several Hottentots, namely, William by the name of Joshua, Africa who was called Christian, Cupido named Jonas, two women, Magdalena and Christina; and after some time two more men, making in all seven individuals.

As soon as it became known, that Schmidt had commenced baptising the Hottentots, a great outcry was raised against him, and he was summoned to appear before the governor, the Dutch minister of Capetown, and the council, and ordered not to baptise any more Hottentots, nor to administer the holy communion, on the unjust plea, that the Brethren's Church had no right to ordain him a minister of the gospel. Being thus obstructed in his missionary labor, he wrote to Germany, requesting leave to return to Europe, in hopes of there removing these difficulties, and then returning to his flock. Having obtained this permission in August, 1743, he intrusted his little property to Christian, one of those who had been baptised, and set out to Capetown in November. The scene which presented itself on his taking leave of the forty-seven Hottentots, who then composed his little flock, and of several European friends in the neighborhood, with whom he lived in christian fellowship, was highly affecting. On the 28th of January, 1744, he appeared before the council, formally requesting leave to return to Europe, which was readily granted; and having humbly requested the governor, Zwillingenrebel, that the Hottentots might be left undisturbed on the spot which they then occupied, he set sail on the 4th of March, and arrived in Amsterdam on the 22d of June.

The converts of brother Schmidt remained together for some time, in the expectation that their beloved teacher would return, as he had

promised; but the petitions of the Brethren in Europe, to be permitted to resume the mission, were of no avail; and in process of time the Hottentots dispersed or were removed by death, and the place was altogether abandoned and became a wilderness.

At length, after the lapse of nearly half a century, a petition of the directing board was favorably received by the Chamber of Seventeen in December, 1791, and permission granted to send two or three brethren to recommence the mission. Accordingly the three brethren, Hendrik Marsveld, Daniel Schwinn, and Johann Christian Kuhnelt, were called to this service. On the 11th of July, 1792, they left Holland, and on the 23d of November landed at Capetown. In the company of Mr. Marthinus Thennissen, Sen., then baas, or overseer, at Zoetemelk's Valley, they set out from Capetown on the 20th of December, and arrived at the Company's post on the 22d. On the 24th of the same month they rode over to Bavianskloof, where they found remains of brother Schmidt's dwelling, and several trees which were planted by him, but no Hottentots. From thence they proceeded to a Hottentot kraal on the Sergeant River, where they met Magdalena, who had been baptised by brother Schmidt, being the only one left of his converts, and who was still in possession of a New Testament which he had given her.

In the month of January, 1793, they began, with the assistance of the Hottentots who assembled from the neighboring kraals, to build a house, and in March the schools and meetings were commenced. The Hottentots of the neighborhood, some of whom were children of those baptised by brother Schmidt, gradually collected round the missionaries, erecting their huts near the cottage of their teachers. The word of the Cross soon evinced its divine influence on the hearts of the hearers, of whom a few are still alive, and one after another began to inquire about the things which pertain to their eternal happiness and to make the important question, "What must we do to be saved?" the chief concern of their lives.

On the 19th of July the first Hottentot woman was baptised, and before the end of the year five more were added to the church by the sacred ordinance of baptism, of whom one is still living in the midst of this congregation. Meanwhile trees had been planted, gardeus laid out, a water-course constructed, etc.; and thus the present village of Gnadenthal commenced. In the following year twelve individuals were baptised, so that the brethren, at the end of 1799, had already collected a small congregation of nineteen baptised, besides seventeen candidates for baptism. The number of inhabitants increased from year to year, and at the close of the year 1798 amounted to more than seven hundred souls.

The missionaries had meanwhile to struggle with serious difficulties some of which originated in the unsettled state of the country; and in the year 1795 their situation became so critical and dangerous that they were obliged, by the murderous threats of a number of rebellious inhabitants, to abandon their station and seek a place of safety at Capetown; and to human appearance, the flourishing work of the mission was on the eve of destruction. But the Lord approved himself a mighty helper of his weak servants in their perilous situation, as he has indeed done amidst all subsequent difficulties, for just at this juncture the colony was taken possession of by

the English, and the brethren were thus enabled to return to their home and resume their labor, under the protection of a benevolent government.

From 1803 to 1806, the Cape Colony was again under the Dutch government, during which time the brethren had the happiness to enjoy the favor and confidence of the governor, by whose earnest request brother and sister Korhammer served as missionaries with the Hottentot corps stationed at the Wynbergen, first from August to October, in 1804, and then from May 1805, to February 1806, the colony having again been taken possession of by an English force in the month of January.

The arrival of new missionaries from Europe, in 1806 and 1807, after the decease of brother Rose, was very opportune, because the brethren were thereby enabled to accept the invitation of the governor, lord Caledon, to begin a second station at Groenekloof. The brethren and sisters Korhammer and Schmidt were called to this service, who arrived at Groenekloof in March, 1808, where the first adult was baptised in June, and upward of one hundred people collected before the end of the year. Our Savior crowned the weak endeavors of his servants with his divine blessing; the number of hearers increased, and a growth in knowledge and grace was perceptible in many of these new comers.

Nor was the blessing of the Lord withheld from the elder station, Bavianskloof, which on the first of January, 1806, received the name of Gnadenthal, and the number of baptised members increased very rapidly. Thus, for instance, during the years 1809 and 1810, no less than 119 adults, besides seventy-five children, were baptised into the death of Jesus, and among those who were admitted as inhabitants were also several families of the Caffre tribe.

In April, 1817, a new mission was begun on Witte River, where in October the first adult was baptised, and the labors of the brethren promised abundant fruit, when in the year 1819, the war with the Caffres broke out, which threatened the total destruction of the mission. The Caffres carried away the whole herd of cattle belonging to the station, after having killed nine out of eleven herdsmen, and thereby compelled the missionaries, with their flock of 150 Hottentots, to abandon the place in April, and to seek refuge at Uitenhage; and shortly after their houses were burned and their gardens destroyed by the Caffres and trodden down by the elephants. In October, however, the missionaries were able to return to the station, where they founded the present settlement of Enon, the Lord granting his blessing both to their labor for the temporal good of their flock and to their endeavors to build up his invisible church. The number of buildings increased annually, and in the year 1821 the present church of Enon was finished, the number of inhabitants then amounting to more than two hundred.

The year 1822 was memorable on account of the great distress prevailing throughout the whole colony, and particularly in the western districts, which was also severely felt in the missionary stations. Two successive failures of the crop produced a scarcity of the first necessities of life, and the poorer classes suffered absolute hunger. Their sufferings were not a little increased by the unusual rains and storms which prevailed in the wet season, whereby destructive inundations were occasioned and many buildings demolished.

Before the end of the year the brethren found an opportunity of extending their sphere of activity, government having requested them to appoint a missionary for the Leper Institution.

In 1827 a Tambookie chief, Bowana, applied to the colonial government for a missionary, and the governor, who by the above mentioned circumstances had become intimately acquainted with the brethren's cause and formed a favorable opinion of their method of proceeding, requested them to commence a mission among the said tribe; and thus Shiloh was founded on the Klipplaat River, by the brethren and sisters Lemmertz and Hoffman, and a few Hottentots and Caffres, government effectually assisting them in various ways at the first beginning.

This station has had to struggle with peculiar difficulties, owing to the heathenish habits and superstitions of the people, and the rapacity of the neighboring tribes, a party of whom attacked their little settlement a few months after its commencement, and obliged the brethren to retire for a season to the Klaas Smith River. Another party of Corannas again made a murderous attack on them in 1833, killed and wounded several neighboring Tambookies and carried away a considerable herd of cattle. Yet their endeavors to promote the temporal and eternal interests of these poor heathen have not been without a blessing, and our Savior has already begun to gather in a reward for the travail of his soul from among the Tambookies and the neighboring tribes.

The Hottentots under the charge of the missionaries at Groenekloof increased in number from year to year. By steady industry in their agricultural labors their outward circumstances have been much improved, and for their convenience a horse-mill for grinding corn was erected in the year 1830. Notwithstanding many faults and short-comings, the blessing of God our Savior rested on the labor of the brethren, and the number of baptised members was steadily on the increase.

The congregation at Elim increased so much that in the year 1834 a large church, one of the neatest buildings in any of the interior districts of the colony, was erected, and solemnly opened on the 18th of October, 1835.

A new door of usefulness was opened to the brethren on the 12th of September, 1831, when the first infant school was opened at Gnaden-thal. This institution has been attended with great blessing both to the children and to the adult congregation, and has been the means of introducing considerable improvements amongst the bigger children of the other schools, for whose use a large room was added to the school-house, which was solemnly opened on the 24th of August, 1835. Similar infant schools were gradually established at most of the other stations, namely, at Elim in 1832, at Groenekloof in 1833, and at Enon in 1835, where likewise a separate house was built for the purpose.

In the year 1835 Enon and Shiloh were in imminent danger, from the unexpected war with the Caffres; but our Savior graciously held his protecting hand over them, so that no one was hurt by the hand of the enemy.

From the beginning of the mission to the 31st of December, 1835, there have been, at the six stations of the mission, 2,475 adults and 2,486 children baptised, 619 received into the congregation, and 1,962 admitted to the holy communion.

The number of inhabitants at all the stations, at the period last mentioned was, of communicants, 1,132; of those baptised, but not yet communicants, 1,416; of heathen 926; total 3,474. The number of children in the schools was 928.

From the beginning of the South African mission thirty-six European brethren and thirty-six sisters, (including brother G. Schmidt and brother and sister Lees,) have been engaged in its service, of whom, up to the 31st of December, 1835, fifteen had departed this life in Africa, thirteen returned to Europe, and forty-four were still in activity. Of those who had returned to Europe eight were still alive.

STATIONS AND MISSIONARIES OF THE UNITED BRETHREN AT THE CLOSE OF THE YEAR 1836.

THE following catalogue is taken from the Missionary Intelligencer.

N. B.—In this catalogue, *m.* denotes that the missionaries are married; *w.* widowers; *s.* single, or unmarried. In the enumeration of missionaries the wives are included.

GREENLAND.—1733.

New Herrnhut.—*m.* Brethren Lehman, Ulbricht; *s.* brethren Herbrich, Richter.—*Lichtenfels.*—*m.* brethren Eberle, Tietzen; *s.* brother C. Kogel.—*Lichtenau.*—*m.* brethren Ihler, J. Kogel, Baus.—*Fredericksthal.*—*m.* brother Muller; *s.* brethren Lund, Asboe; brother and sister Mehliose, on a visit in Europe.—Total, 4 stations, 23 persons.

LABRADOR.—1770.

Nain.—*m.* brethren Lundberg, Beck, Fritsche; *s.* brother Albrecht.—*Okkak.*—*m.* brethren Sturman, Knaus, Henn, Korner; *s.* brother Erdman.—*Hopedale.*—*m.* brethren Meisner, Glitsch, Herzberg; *s.* brother Barsoe.—*Hebron.*—*m.* brethren Morhardt, Menzel; *s.* brethren Kruth, Freytag. On a visit to Europe, brother and sister Stock.—Total, 4 stations, 31 persons.

NORTH-AMERICAN INDIANS.—1734.

New Fairfield. in Upper Canada.—*m.* brethren Luckenbach, Miksch, Vogler.—Among the *Cherokees.*—*m.* brother Clauder.—Total, 2 stations, 8 persons.

WEST INDIES.

DANISH ISLANDS.—1732.

St. Thomas.—*New Herrnhut.*—*m.* brethren Wied, Damus, Wedeman.—*Niesky.*—*m.* brethren Freytag, Meyer, Kleint.—*St. Croix.*—*Friedensthal.*—*m.* brethren Sybrecht, Muller, Schick.—*Friedensberg.*—*m.* brethren Spar, Meyer, Popp.—*Friedensfeld.*—*m.* brethren Staude, Plattner.—*St. Jan.*—*Bethany.*—*m.* brethren Blitt, Koster.—*Emmaus.*—*m.* brethren Schmitz, Eder.—Total, 7 stations, 34 persons.

JAMAICA.—1754.

New Eden.—*m.* brother Koehle.—*Irwin Hill.*—*m.* brother Robbins.—*Fairfield.*—*m.* brethren Ricksecker, Renkewitz, J. Romer.—*New Carmel.*—*m.* brother Collis.—*New Bethlehem.*—*m.* brother Haman.—*New Fulneck.*—*m.* brother Davies.—*Bethany.*—*m.* brother J. Scholesfield.—*Beaufort.*—*m.* brother Pfeiffer. On their passage thither, *m.* brethren Zorn and Elliott.—Total, 8 stations, 23 persons.

ANTIGUA.—1756.

St. John's.—*m.* brethren Harvey, Hartwig, Thraen.—*Gracehill*.—*m.* brother Bayne.—*w.* brother Miller.—*Gracebay*.—*m.* brother Mohne.—*Cedar Hall*.—*m.* brother Zetsche; *w.* brother Newby.—*Newfield*.—*m.* brother Morrish.—Total, 5 stations, 16 persons.

ST. KITTS.—1775.

Basseterre.—*m.* brother Theod. Roemer; *w.* sister Scholefield.—*Bethesda*.—*m.* brother Simon.—*Bethel*.—*m.* brother Seitz.—Total, 3 stations, 7 persons.

BARBADOES.—1765.

Bridgetown.—*m.* brother Taylor.—*Sharon*.—*m.* brethren Oerter, Klose.—*Mount Tabor*.—*m.* brother Zippel.—Total, 3 stations, 8 persons.

TOBAGO.—1790 (renewed 1827.)

Montgomery.—*m.* brethren Light and Coates.—1 station, 4 persons.

DEMERARA.—1835.

Anna Regina Estate.—*m.* brother Coleman.—1 station, 2 persons.

SURINAM.—1735.

Paramaribo.—*m.* brethren Passavant, Treu, Jacobs, Dohrman, Bleichen. On the plantation *Charlottenburg*.—*m.* brother Voigt, Hartman, Schmitt.—Total, 2 stations, 16 persons.

SOUTH AFRICA.—1736 (renewed 1792.)

Gnadensthal.—*m.* brethren Teutsch, Stein, Nauhaus, Sonderman, Schopman, Brauer; *w.* sister Kohrhammer.—*Groenckloof*.—*m.* brethren Lemmert, Lehman, De Fries.—*Hemel-en-Aarde*.—*m.* brother Tietze.—*Enon*.—*m.* brethren Genth, Halter, Stoltz.—*Elin*.—*m.* brethren Luttring, Meyer.—*Shiloh*.—*m.* brethren Fritsch, Hofman, Bonatz. On the passage thither, brother and sister Hallbeck, Franke; *s.* brother Kuster.—Total, 6 stations, 42 persons.

SUMMARY.

46 stations and 216 missionaries. Increase during the year, 2 stations.

MISSION OF THE LONDON MISSIONARY SOCIETY IN SOUTHERN INDIA.

Worship of Demons in South Travancore.

THE Rev. Charles Mead, recently stationed at Mandycadoo, in Neyoor, gives the following account of the demons formerly worshipped at the temple of Caureavilly, near the place of his labors.

This place of devil-worship was usually denominated Patterakalee Covil, (i. e. the temple of Pattera-kalee,) as she is considered the principal object of superstitious dread and veneration, though associated here in worship with her husband, Veerapatteran. The images destroyed were made of sun-burnt brick and mud, plastered over with chunam, and raised several feet from the ground, in a reclining posture. Each figure was about six feet in length, the limbs disproportionately large, having the faces painted to give them a terrific appearance. The temple was situated in a beautiful grove of jack and palmyra trees, and surrounded by several fine banyans, (wild fig-trees,) under whose

ample shade the sacrifices to the evil spirits were offered.

The legendary tale of these demons states, that on a certain day when celestial food was carried to Scevan by some of the inferior gods, the giant Taradan seized and devoured it. Scevan became angry at the loss of his meal, and determined to punish the offender. He created the sacred vedas for the assistance of Pattera-kalee and Veerapatteran, and delivered them with a trident, (Scevan's instrument of destruction,) into their hands, directing them to make war with Taradan. They executed their commission so promptly and effectually, that Scevan's enemy was destroyed, to his great delight. Scevan was so pleased with what they had done, that he endowed them with unlimited power to kill all on earth who might oppose them, or neglect to offer sacrifices at their altars. The consequence was, that many were killed or grievously afflicted with various diseases. This produced great consternation and led the people to inquire of the soothsayers as to the origin and the means to be adopted for the removal of these calamities. They informed those who consulted them, that Scevan had given the demons Veerapatteran and Patterakalee, the dreadful power which they were then exercising; but that they might be propitiated if they would erect temples to their worship and offer sacrifices at their shrines. Annual festivals were accordingly established, at which bloody sacrifices of sheep, goats, and fowls, with plants, flowers and incense were to be offered, attended with firing off rockets, waving of lights, and dancing and singing all night. Those who joined in these and similar ceremonies were promised an abundance of good things in the present life, and a deliverance from all its evils, with a place among the gods after death.

Whenever an individual became ill, a sacrifice was got up by his relations, and offered to the idol to procure relief; and every Tuesday there was a regular service and a sacrifice at the temple—but the annual festival was the most imposing. A contribution was raised latterly, by force, amongst the people throughout the district to support the place. The last priest who had officiated at the temple for many years, (now a converted character to whom I shall again refer,) informed us that he was obliged to fast at intervals, and entirely abstain from animal food for thirty days previously to the feast, bathe daily, take up his abode in the temple and offer sacrifice to the idols. Ardent spirits are not generally used by the Hindoos, but in some sacrifices they form the principal part and are joined with other abominable appendages. On these occasions the worshippers assemble in the evening, spend the whole night in rioting and drinking arrack, an intoxicating liquor, distilled from rice and fermented coconut water.

The annual festival of this pagoda took place at the same time, and in connection with the famous Ammon worship at Mandycadoo, the adjoining village, where we resided for some time, while the mission premises at Neyoor were being erected. Here we annually witness a vast concourse of natives assembled from all parts of Travancore and Tinnevely. A kind of fair is held on the occasion, at which commodities are brought for sale from different parts of India. This is one cause of attraction to the immense crowds who attend, but thousands assemble there to fulfil the vows they have made in sickness. No distinction of caste is observed

in approaching the temple, which is accessible to all who bring an offering. A brahmin officiates; the native government defray the expenses, and receive the produce of the gifts presented. Outside of the pagoda there will be seen a large quantity of cocoa-nuts and other offerings; also a heap of wooden hands, arms, and legs, offered by those who have been restored from some injury in those members during the year. Persons who are rich present silver hands and legs, or golden ones, on such occasions; these are carefully put away in the inside of the temple. In one direction there will be observed the swinging machine, hoisting up the victims of superstition by a hook inserted in the back; other persons will be seen rolling in the dust, a considerable distance round the temple, until they are exhausted by the heat and exertion it requires to perform this vow, in the hottest month of the year, (March,) others have a thin piece of cane inserted in their side, and dance along with apparent joy, while two persons in front and behind take hold of the cane, and keep step with the individual at a quick pace for a considerable distance. Parents and relations are seen bringing little children of both sexes to perform this cruel rite, in consequence of vows made by them on their behalf in times of sickness. On such occasions they will say, "If this child recover he or she shall dance before Pattera-kalee, with the sides pierced." Numerous groups of women are engaged boiling the sacrificial rice, and when the steam ascends, they rend the air with shrill cries of frantic joy, and offer the rice to the idol, previously to feasting on it with their families. Some are engaged slaying the sheep and goats; they have also a cruel custom of sacrificing a cock, by transfixing it on a sharp-pointed piece of iron, placed on an altar of wood; others, with considerable pain and risk, hold a pan of fire in their hands before the idol, until it is consumed. It is stated in the Hindoo Puranas, (i. e. histories,) that human sacrifices were formerly offered to this demon, one of which, it is said, satisfied her for a thousand years.

Many of the deluded idolaters have come to this feast to hear for the first time, the news of the great atonement—the true sacrifice for sin—and having received our Tamul tracts, which are always read and distributed on the occasion, have been led subsequently to abandon idolatry. Near this village, Pattera-kalee's temple was situated; and when it was determined to destroy it, in November last, we assembled very early in the morning for the purpose. About three hundred persons of the Kotnavilly congregation were present to witness the demolition of their former objects of worship. The mamatee, or Indian spade, was produced, and the images were speedily defaced; but the entire removal of them was left to the coolies, who promised to have the place quickly cleared of the rubbish. We retired to the veranda of the temple, sung a Tamul hymn, read the 10th chapter of the first Epistle to the Corinthians, addressed the people from the 20th verse, and concluded with prayer. The people were delighted with the overthrow of the idols, and subsequently began daily to assemble to hear the Scriptures read, and to join in prayer, where satanic worship was once performed. After the service was over, the image of Paramasattce was brought out of an adjoining room, and we rescued it from the flames with the view of bringing it to England, where it has safely arrived. Our way led through the palmyra groves, and the people

as usual brought us the Pathaneer,* to drink—a palmyra leaf being twisted together to serve as a cup. After this refreshing repast, we reached the mission-house before the sun was very powerful, and found our friends, Mr. and Mrs. Mault, from Nagercoil, who had come to visit Neyoor before my departure. When reviewing what the gospel had effected for Travancore, since we first entered the field, we could not avoid saying, and our friends in Britain will join in the exclamation, "What hath God wrought!"

DOMESTIC.

BOARD OF FOREIGN MISSIONS OF THE GENERAL ASSEMBLY.

On page 344 of the last volume it was mentioned that the General Assembly of the Presbyterian Church, at its late meeting in May, organized a Board of Foreign Missions; and also that the name of the Western Foreign Missionary Society was, at the meeting of that society in June, changed to Presbyterian Missionary Society.

The first meeting of the Assembly's Board of Foreign Missions was held according to appointment in the city of Baltimore, in the First Presbyterian Church, on the 31st of October, the Rev. Dr. Green, of Philadelphia, being called to the chair.

The following account of the proceedings of the meeting are copied from the Foreign Missionary Chronicle.

1. *The transfer of the Presbyterian Foreign Missionary Society to the Board of General Assembly.*—The Synod of Pittsburgh and the Synod of Philadelphia had, with great cordiality, authorised this change to be made by their directors of that society, should it be deemed expedient. It was accordingly, with all its missions and funds, made over to the Board of Foreign Missions of the General Assembly. The Corresponding Secretary of that society submitted, agreeably to the request of the Board, a summary statement of its affairs; from which it appeared that forty-five missionaries were in connection with the society, chiefly laboring among the heathen, though the statement included eight now on the way to their fields of labor; three expecting daily to embark; seven detained for the present; owing to the want of funds; and two in this country for other causes. Of this number, eleven are ordained ministers one of whom is a physician and another a printer, five are teachers who have finished the usual course of college studies, one is a printer and book-binder, and twenty are females. The society had under its care three printing-presses,

*Pathaneer is the sweet water or juice of the palmyra, a species of palm; the juice exudes from one of the branches, daily cut for the purpose, and is received in an earthen vessel which is rubbed with a little chunam, to prevent fermentation. It is used in this state by the natives as food, or boiled into a coarse kind of sugar termed jaggery, which is likewise eaten, or employed as a cement, being mixed with chunam, i. e. shell lime.

one high school, two small boarding-schools, and several common schools. The efforts of its missionaries have been encouraged by a number of hopeful conversions, there being twelve native members of the church among the Wea Indians, and three persons of a similar character, besides some inquirers, mentioned in recent letters from India. The receipts during the year ending October 15th, were \$40,266—and the balance in hand at the same date was \$5,784, which would be wanted for the China mission. It was stated that a large increase of funds beyond the receipts of the past year would be needed, to sustain existing missions, and to meet the expenses of efforts, which are contemplated during the ensuing [present] year.

Those who have watched the progress of that society from its formation, cannot but recognise the favor of the great Head of the Church in prospering its interests. It has had ample cause for gratitude on account of the direct usefulness that has already been accomplished by its labors, and still more, perhaps, on account of the system of efforts, now fairly commenced, which give fair promise of conveying the most important blessings to extensive regions of the heathen world. It is also a source of unfeigned satisfaction that it has proved the means and the occasion of strengthening and extending throughout our Presbyterian Zion, the conviction, that as a church we are debtors to the heathen. The events of its past history have, no doubt, contributed largely to the present general ecclesiastical action of the church in behalf of foreign missions; and now that, free from debt and all embarrassment, it has been taken under the patronage and direction of the highest judicatory of our church, our hope and prayer to God is, that the streams of sympathy and benevolence may flow towards the poor heathen, more broad, and deep, and pure, from the midst of all our churches, until the time shall come when all nations shall possess and joyfully appreciate our excellent system of faith, and shall with us "worship God in the spirit, and rejoice in Christ Jesus, having no confidence in the flesh."

At this meeting of the Board of Foreign Missions resolutions were read, which had been passed by the Synod of North Carolina, and by the Synod of Virginia; from which it seems probable that the Central Board of Foreign Missions will also be transferred, at the end of the present year, to the General Assembly's Foreign Board, and it is considered probable, also, that the Southern Board of Foreign Missions will eventually be transferred in like manner.

2. The Board determined, with entire unanimity, that the seat of its executive operations should be established in the city of New York.

3. The following gentlemen were elected officers of the Board, viz.

REV. SAMUEL MILLER, D. D.,	<i>President;</i>
GEO. WILLIAM McDONALD,	<i>Vice President;</i>
REV. W. W. PHILLIPS, D. D.,	
" J. McELROY, D. D.	} <i>Executive Committee.</i>
" JOHN M. KEES,	
" GEORGE PORTS,	
" EDWARD D. SMITH,	
MR. JAMES LENOX,	
" MOSES ALLEN,	
" HENRY RANKIN, and	} <i>Corresponding Secretary;</i>
" HUGH AUCHINCLOSS,	
" WALTER LOWRIE,	
" JAMES PATTON,	<i>Treasurer.</i>

4. The executive committee were authorized to appoint an assistant secretary and a general agent.

5. It was determined that the Missionary Chronicle, as the official organ of the Board of Foreign Missions, should be enlarged, and the executive committee were directed to take suitable measures for extending its circulation. Directions were given as to various other matters, among which we observe that persons, who had been constituted life directors or life members under the Presbyterian Foreign Missionary Society, are to be considered such under this Board; and that one hundred dollars paid at one time shall constitute a life director, and thirty dollars a life member, under the new Board.

The following resolutions were passed—

Resolved, That this Board record their grateful acknowledgments to the great Head of the Church for having permitted them to witness the consummation of the desire, so long devoutly cherished by them, of seeing the General Assembly of the Presbyterian Church in these United States, in her distinctive organization, engage in the work of sending the gospel to the heathen.

Resolved, That we regard the present crisis in the affairs of our church, as well as the wide fields for missionary labor now open before us in the providence of God, as imposing peculiar obligations on all the friends of the Redeemer in connection with us, who desire to preserve his truth, and to maintain the order of his house, to unite their exertions for the advancement of his cause and the establishment of his kingdom in the world.

Resolved, That we respectfully but earnestly invite those synods, presbyteries, and churches, under the care of the General Assembly which are friendly to this Board, to co-operate with us as auxiliaries, or in such other ways as they may deem most expedient, but in humble reliance on divine grace with fervent and persevering prayer, in carrying into effect the great design of our organization.

Resolved, That all the pastors in the Presbyterian church, friendly to the operations of this Board, be respectfully requested to bring the subject of Foreign Missions before their respective churches, in any manner they may deem best, on the 1st Sabbath in January, 1838.

The Board adjourned to meet in the Second Presbyterian Church in Philadelphia, on the Tuesday after the third Thursday in May next, at three o'clock, P. M. The Rev. Dr. Miller was appointed to preach the sermon at the next meeting of the Board, and the Rev. Dr. Spring was elected alternate to Dr. Miller.

The number of the Chronicle for January states that the executive committee had appointed the Rev. Dr. John Breckenridge, professor in the Princeton Theological Seminary, general agent for the Board, and that he had accepted the appointment, with some limitations, and was about to enter on its duties. In the same publication it is also stated that Mr. Daniel Wells, of the Princeton Theological Seminary, had been appointed assistant secretary of the Board.

Two missionaries of the same Board, Rev. Messrs. John A. Mitchell, and Robert W. Orr, and Mrs. Orr, destined to China, received the

instructions of the executive on the 6th of December, and embarked at New York for their contemplated field of labor on the 9th.

AMERICAN TRACT SOCIETY.

Appeal in behalf of Tract Distribution in Foreign Lands.

AFTER laying open various portions of the pagan world, and showing the facilities and the demand for tract distribution there, the Committee make a statement respecting the nations of the European continent. After noticing the call in Greece, they proceed—

Among the 60,000,000 of Russia is a field no less encouraging. The friends in St. Petersburg have issued in Russ, Finnish, Swedish, Estonian, and Mongolian, upwards of fifty tracts, all having the approbation of the censor; of which 241,730 were circulated the last year, in every direction, from Sweden and Finland to Siberia, and to the shores of the Black Sea. In reference to this immense field, the Rev. Robert Baird, in August last, wrote from St. Petersburg, "There is nothing like it on the whole earth, excepting perhaps China. Of the sixty-two or three millions of the empire, about thirty-six millions speak the Russ."

In Sweden, where the Evangelical Tract Society, that has issued eighty-four tracts, had become very inactive, the Rev. Mr. Scott, Wesleyan clergyman at Stockholm, and others co-operating with him, have been encouraged to commence the translation of the Young Christian and Harlan Page, depending on this society for the means; and are zealously engaged in issuing temperance publications for a country where "three million persons drink annually 40,000,000 gallons of brandy;" the peasants, to a great extent, distilling, each for himself, "for household consumption; and often reveling at the houses of each other to a degree of excess truly horrifying."

In Denmark there is equal need of increased efficiency, and an application for a grant of \$500 has been made; and in Poland are eight or ten missionaries of the London Jews' Society, with a press, ready to employ the society's means, and for whose tract operations \$500 is also urgently requested.

In Germany there is access from Berlin, to a large Polish population; to Bohemians and Wendish; and to Hungary, embracing 2,000,000 protestants; for all of whom aid has been requested in an affecting appeal from Dr. Patterson. The society at Barmen are still prosecuting their evangelical labors; and that at Calw, near Wurtemberg, chiefly through the persevering efforts of one individual, has issued thirty million pages; its "History of the Church of Christ" having been translated and printed both in French and English, and its "Bible Stories" in Arabic, and now to be translated into Hungarian.

At Hamburg the "Lower Saxony Tract Society," is still steadfastly prosecuting its important work; and the American Baptist Mission, in connection with the "Hamburg Tract Society," with a zealous colporteur and extensive openings, are very efficient in their tract operations.

At Basle the Evangelical Tract Society circulated 34,880 tracts the last year, but their means are limited. At Belgium tract operations were commenced by Rev. Mr. Boucher, previous to his visit to this country, who then presented an urgent application for aid. The Paris Religious Tract Society, by means of their colporteurs and others, circulated the last year more than 500,000 tracts; and are pushing their operations into Low Breton and Spain, besides issuing a new series for the German population to whom they have access; and at Gibraltar in Spain, the Rev. Mr. Rule is now waiting for means to publish in Spanish Bogue's Essay on the Evidences of Christianity, translated into that language by a society now extinct, and also Nevins' Thoughts on Popery, now in the translator's hands.

The following summary view is added—

Besides the tract societies mentioned, and the coadjutors in Russia and other fields, our own foreign missionary institutions, with whom it is the privilege of the society to co-operate, sustain in all about seven hundred missionaries and assistants, and have nineteen printing establishments, four stereotype foundries, and forty presses. Upwards of 450 tracts and 35 volumes, in addition to portions of Scripture, are issued abroad, to which the society's funds may be applied; and the society and the various institutions aided, publish tracts in fifty-six languages.

With all these calls upon the society, and lamenting that so little has been done in this department for the last eight months, the committee have resolved, (they trust) in the strength of God, and hereby solemnly announce their determination, with his blessing and the co-operation of his people, to make the following appropriation, amounting to the sum of forty thousand dollars, to be paid as soon as the means can be obtained, viz.

For China, Singapore, Java, and Indian Archipelago, through American Board of Commissioners for Foreign Missions, \$3,000; Protestant Episcopal Mission, \$1,000;	\$4,000
Siam, American Baptist Board, including mission to Chinese, \$1,500; American Board of Commissioners for Foreign Missions, \$1,000;	2,500
Shyans,	700
Burmah, including Karen mission,	5,000
Northern India,	2,500
Orissa,	500
Teloogoos, American Baptist Mission,	500
Madras, Madura, and Southern India, (including Nagerecoil,)	4,000
Ceylon,	2,500
Mahrattas,	1,000
Sandwich Islands,	2,000
Southern Africa, mission of American Board of Commissioners for Foreign Missions, \$300; South African Female Tract Society, and Rev. Dr. Philip, \$300;	600
Western Africa, mission of American Board of Commissioners for Foreign Missions,	200
Syria,	500
Nestorians, Persia,	1,300
Asia Minor and Constantinople,	1,300
Greece, mission of Protestant Episcopal Church, \$1,000; American Board of Commissioners for Foreign Missions, \$800; American Baptist Board, \$400;	2,200
Russia, (including \$400 for temperance publications,)	2,000
Sweden, (do. \$100 for do.)	800
Poland,	500
Berlin, Prussian Tract Society, \$300; and Mr. Elsner, \$100 for temperance publications in Prussia and Poland,	400

Hungary, through Mr. Elsner and Dr. Pater- son, Berlin, (\$100 for temperance publica- tions,)	300
Calw Tract Society,	300
Hamburgh, Lower Saxony Tract Society, (\$50 for temperance publications,) \$600; Baptist Mission, (\$50 for temperance publications,)	1,200
\$600;	
Basle Tract Society,	200
Holland, for temperance publications,	100
Belgium,	300
France, Paris Religious Tract Society, (\$100 for temperance publications,)	700
Spain, Rev. W. H. Rule,	800
Chippewa Indians, Canada,	500
Reserved for Barmen, Bremen, Denmark, Mor- avian Brethren, North American Indians, and to meet new claims,	1,500
Total,	\$40,000

These sums, which are less by many thou-
sands of dollars than the aggregate requested
for the respective countries and stations, can
only be paid as donations shall be received.
The foreign pecuniary grants made by the
society, in the two years ending the 15th of
April last, exceeded the whole amount received
for foreign distribution by \$8,717; the grants
of publications from the depository, within the
same period, amounted to upwards of \$13,500;
and the unavoidable expenses incurred in
stereotyping and issuing new tracts and vol-
umes for supplying the depository, and in sus-
taining the society's various operations, have to
the present time exceeded the total receipts by
the sum of almost \$8,000.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

BROOSA.—A letter from Mr. Schneider bear-
ing date as late as September 11th, states that
the plague had attacked a Greek girl in his
family, whose disease was not known until it
had so far advanced as greatly to expose all the
members of the family. The girl was removed
to the hospital and died six days after the at-
tack. Mr. Schneider and family used such
means as they could to prevent the disease, and
immediately removed to Tchekirgch, a village
three miles from the city, where they had been
in quarantine nearly a month, and through the
divine goodness they had escaped the disease.

A new Greek bishop had been placed at Broo-
sa, and the former one removed to Ephesus;
and with this change the opposition to the mis-
sion had subsided. The schools were likely to
be re-established and the books from the Smyr-
na press were again called for, and the pros-
pects of the mission were more favorable.

JAVA.—Mr. Ennis left Batavia in June last
and proceeded to Padang on the island of Su-
matra. His principal object was to confer with
Mr. Ward, a gentleman residing there, relative
to translations of the Scriptures in the Malay
language, and other kindred subjects. His in-
tention was, if Providence seemed to favor it,
to visit Tapanooly, the place from which the
lamented Munson and Lyman took their depar-
ture for the Batta country.

CHINA.—Letters from this mission bearing
dates as late as July 5th, 1836, state that Mr.
King, a partner of the firm of Talbot, Olyphant,
& Co., of New York city, embarked on the 4th
of July, on board the ship Morrison, bound for
Jeddo, the capital of Japan. Mr. King took on
board with him the three Japanese sailors who
were wrecked on the coast of China, and also

four sailors from the same country who were
wrecked some years since near the mouth of
the Columbia river, on the western coast of
America, and were subsequently carried to
Canton. Mrs. King, Doct. Parker, and Mr.
Williams also accompanied him; and it was ex-
pected that Mr. Gutzlaff would join the expedi-
tion at Napakeang, a port of the Loo Choo
Islands. The object of Mr. King, who has had
the principal agency in fitting out this expedi-
tion, is to restore the sailors mentioned above
to their native land, and at the same time ascer-
tain what openings there may be for establish-
ing a commercial intercourse with the Japan-
ese, and for introducing among them the means
of intellectual and moral improvement.

The Himmaleh had not returned from the
expedition mentioned at pp. 459—61 of the last
volume, having proceeded from Singapore to
Borneo and other places in that quarter. The
result of this expedition, whether it succeed
fully or in part, or fail altogether in accomplish-
ing its objects, must be looked for with much
interest, as having an intimate bearing on the
condition of a great but hitherto comparatively
unknown people.

Donations,

RECEIVED IN DECEMBER

Addison co. Vt. Aux. So. E. Brewster, Tr.	
Cornwall, JEREMIAH BINGHAM, which constitutes him an Hon.	
Mem.	100 00
Lincoln, Mary P. Rugg,	10 00
New Haven, Fem. benev. so.	17 00
Salisbury, N. Spencer,	2 50
Weybridge, Indiv. 12; fem. ed. and miss. so. 3;	15 00—144 50
Auburn and vic N. Y. By H. Ivison, Jr. Agent,	
Auburn, 1st presb. chh. 108, 10; mon. con. 19, 10; Rev. Dr. Hal- sey, 10; Mrs. C. M. S. 3;	140 20
Camillus,	69 00
Cato,	34 00

Cortland,	5 00
Elbridge, Coll.	49 00
Marcellus,	87 60
Scipio, 2d chh. N. Allwood,	10 00
Onondaga Hollow,	30 00
Weedsport, Coll.	18 22-443 62
<i>Boston and vic. Ms. Aux. So. C. Stoddard, Tr.</i>	2,000 00
<i>Brookfield Asso. Ms. Aux. So. A. Newell, Tr.</i>	500 00
<i>Essex co. North, Ms. Aux. So. Caldwell, Tr.</i>	
Amesbury and Salisbury, Union chh. mon. con.	32 00
Bellville, Mon. con.	5 53
Newbury, Mrs. SAMUEL NEWMAN, which constitutes her an Hon. Mem.	100 00
Newburyport, 2d presb. chh. mon. con. 68,94; special coll. in do. 53,19; Mr. Dimmick's so. mon. con. 98; gent. 47,32; 1st presb. chh. mon. con. 106,71; quar. coll. 88;	462 16
Salisbury, 2d cong. so. mon. con.	8 55
West Bradford, Mr. Munro's par. la. benev. so.	13 00-621 24
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	400 00
<i>Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.</i>	
Bridgeport, Mon. con. 55,88; sub. 44,75; L. Deforest, 59; la. 42,37;	193 00
Darien, Gent. and la. 29,94; mon. con. 25,50;	55 44
Fairfield, Coll. 100,38; la. 60,12; sub. sch. for Minot Sherman	
Fairfield, Ceylon, (\$40 paid prev.) 20;	180 50
Greensfarms, Gent. and la.	48 74
Greenwich, 1st so. gent. and la.	21 05
New Canaan, Gent. 59,73; la. 68,14; mon. con. 59,94;	187 11
Norfield, Gent. and la.	47 67
North Fairfield, Gent. and la. 21,14; mon. con. 12;	33 14
North Greenwich, Gent. 71,50; la. 100; mon. con. 41,29; which constitutes Mrs. Amos S. Cook and Mrs. HORTON O. KNAPP, of the Sandw. Isl. miss. Hon. Mem.	212 79
North Stamford, Gent. and la.	30 38
Norwalk, Gent. 125,31; la. 66,50; mon. con. 37,44; 2d so. coll. and mon. con. 60;	290 25
Ridgeburg, Gent. and la.	90 00
Ridgefield, Gent. and la. 26,12; mon. con. 48,40;	74 52
Stamford, Gent. and la.	74 00
Stanwich, Gent. 40,58; la. 42,42; mon. con. 46;	129 00
West Greenwich, Coll. 189,46; la. asso. 36,39; la. miss. so. 58; la. hea. sch. so. 30; mon. con. 38,83;	343 68
Wilton, Gent. 56,04; la. 30; mon. con. 12,96;	99 00
A friend,	5 00
	2,045 27
Ded. expenses paid by aux. so.	2 00
	2,043 27
Ack. in Jan.	2,043 27
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Castleton, Mrs. S. Whitney,	5 00
Centre Lisle, Chh.	14 00
East Groveland, Coll. 27,62; mon. con. 10,94;	38 56
Elmira, Presb. chh.	80 00
Geneva, F. W. Crittenden, 50; G. C. Seelye, 15; H. Hastings, 10; Rev. M. P. Squier, 10; W. Hogarth, 5; coll. 20;	110 00
Livonia, Presb. chh.	51 75
Lockport, 1st presb. chh. 40,43; 2d do. 17;	87 43
Prattsburgh, Chh. 15; B. Bridges, 5;	20 00
Sodus,	5 00
Waterloo, Presb. chh.	50 00
West Bloomfield, Chh.	37 00-498 74

<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Athens, E. King,	10 00
Cairo, Mon. con. 25; sub. sch. 2,32;	27 32
Catskill, S. S. Day,	5 00
East Durham, B. Chapman,	5 00
West Durham, Mon. con.	15 00
Windham, Osbornville, J. Robertson, 20; M. Osborn, 10;	30 00-62 24
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
East Hartford, Gent. 28,50; mon. con. 55,45;	83 95
Hartford, 1st so. Gent. 95; D. Watkinson, 100;	195 00-278 95
<i>Kennebec Confer. of chhs. Me. B. Nason, Tr.</i>	
Contrib. at county confer.	14 25
Augusta, S. par. Contrib. 102,21; la. 50; mon. con. 25,09; Rev. Dr. Tappan, 2,40;	179 70
New Sharon, La. so.	12 00
Temple, Chh.	2 23
Vassalboro', S. chh. mon. con. 3,76; sub. sch. 26c.	4 02
Wayne, B. Burgess,	1 00
Winthrop, Mon. con. 36,37; la. 16,68;	53 05
Winslow, Mon. con. (of which fr. T. Rice, for miss. beyond Rocky m. 5);	24 00-293 25
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	400 00
<i>Lowell and vic. Ms. Char. asso. W. Davidson, Tr.</i>	
Lowell, 1st cong. chh. and so. contrib. 74,24; mon. con. in do. 39,76;	114 00
<i>Middlesex Asso. Ct. S. M. Pratt, Tr.</i>	
Chester, Gent. 31,70; la. 30,60; mon. con. 15,20; Miss S. Silliman, 20;	97 50
Deep River, Mon. con. 36; coll. in cong. 15; la. mite so. 15;	66 00
East Haddam, Gent. 18,26; la. 22; mon. con. 18,17;	58 43
East Hampton, Gent. and la.	11 87
Grassy Hill,	4 62
Hadlyme, Gent. 35,46; la. 13,26; mon. con. 9,13;	57 85
Lyme, 1st so. Gent. 25,25; la. 35,30; mon. con. 6;	66 55
Middle Haddam, Gent. and la.	64 60
Millington, Gent. and la.	21 82
North Lyme, La.	16 64
Saybrook, Gent. and la.	73 00
North Killingworth, Gent. 24,60; la. 21,40; mon. con. 40; Rev. E. G. Swift, 5;	91 00
Pettipaug, Gent. 56,04; la. 27,67; mon. con. 75,50;	159 21
Westbrook, Gent. and la.	118 00
West Chester, Gent. and la.	28 51-925 00
<i>Middlesex North and vic. Ms. Char. Asso. J. S. Adams, Tr.</i>	
Aso. viz. Ashby, 17,12; Bolton, 3; Buxborough, 20; Carlisle, 27; Dunstable, 26,31; Fitchburgh, 124,45; Groton, 73,90; Harvard, 65,42; Leominster, 48,34; Pepperell, 86,36; Shirley, 3; Sterling, 21,50; Townsend, 18; Westford, 5,60;	540 00
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
Fairhaven, Mon. con.	18 26
New Haven, 1st chh. (of which to constitute HENRY WHITE an Hon. Mem. 100;) 301,40; Mrs. J. SALISBURY, which constitutes her an Hon. Mem. 100; Miss Peters, for Grove Hall sch. Ceylon, 30; African chh. 7; la. Durand so. to constitute NATHANIEL W. TAYLOR, D. D. an Hon. Mem. 50; mon. con. in Yale coll. 20,92; do. in 3d chh. 9; do. in Centre chh. 13; Mrs. Gibbs, 5; W. a friend, 28,37;	563 90-583 25
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
Branford, Gent. 86,62; la. 66,62; la. benev. so. 21;	174 24
East Haven, 57,75 la. 47,25;	105 00
Guilford, Gent. 111,43; la. 118,55; WILLIAM HART, which constitutes him an Hon. Mem. 100;	329 98
Madison, Gent. 163; mon. con.	

103; la. cent so. 58; la. 25; fem. juv. so. 12;	361 00
Meriden, Chh. and cong.	236 75
North Branford, Gent. and la.	41 00
North Guilford, 1 a.	39 49
North Haven, Chh. and cong.	157 00
Wallingford, Chh. and cong.	151 00
Prem. for specie,	1 00-1,596 46
New York City and Brooklyn, Aux. So.	
W. W. Chester, Tr.	
(Of which fr. Murray-st. chh. for Rev. A. L. Holladay, 112; fr. la. of Brick chh. for Spring sch. in Ceylon, 79;)	426 80
Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	
Colchester, Gent. 56,25; la. 23,20; mon. con. 33,32; sab. sch. 16,42;	
South part, mon. con. 3,02;	132 21
Franklin, Gent. 15,30; la. 9,50;	24 80
Griswold, 1st so. Gent. and la. 93,67; Jewett city, Gent. 51; mon. con. 16,67; la. 8,60;	169 94
Lebanon, 1st so. Gent. 48,94; la. 56,72; la. social cir. 30; mon. con. 24,75; Exeter, gent and la. 38; mon. con. 4,50; Goshen, Gent. 51,50; la. 49,12; mon. con. 13,14; (of which to constitute JAREZ BACKUS an Hon. Mem. 100;)	316 67
Ledyard, Rev. T. Tuttle,	1 00
Lisbon Hanover, Gent. and la. 30,17; Newent, Gent. and la. 18,25; fem. char. asso. 11;	59 42
Montville, 1st so. La. 34; Mohogan, Gent. and la. 19,88; mon. con. 5,81;	59 69
North Stonington, Gent. and la. 19 02	
Norwich 1st so. Gent. 128,25; la. 38,50; mon. con. 39,29; 2d do. gent. 610,16; la. 209,52; mon. con. 102,83; fem. acad. 12; 3d do. gent. (of which fr. C. W. Rockwell, for schools, 100; for the press, 100;) 245; mon. con. 99,02; la. 62,12; 4th do. gent. and la. 35,08; Lucetia M. Mitchell, to constitute DONALD G. MITCHELL an Hon. Mem. 100; Harriet Williams, to constitute THOMAS W. WILLIAMS, 2d an Hon. Mem. 100;	1,842 77
	2,625 52
Ded. prev. ack.	1,786 34-839 18
Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Florence, Mon. con.	2 00
Redfield, A friend,	5 00
Trenton, L. Younglove,	7 37
Utica, A friend, for miss. beyond Rocky Mountains,	5 00
Waterville, Presb. chh. mon. con.	33 41-52 78
Palestine Miss. So. Ms. E. Alden, Tr.	
Abington, S. par. Gent. 56,75; la. 12,25;	69 00
East and West Bridgewater, Evang. so. I. Alden, 10; a friend, 1;	11 00
North Bridgewater, A friend,	5 25
Randolph, 1st par. mon. con.	65 00-150 25
Straford co. N. H. Aux. So. E. J. Lane, Tr.	
Dover, Gent. 53,48; la. 13; contrib. 14,47; mon. con. 1,95;	82 90
Ossipee,	30 70
Tamworth,	15 00
Wolborough,	7 00
	135 60
Ded. expenses paid by aux. so.	5 60-130 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Andover, Gent. 35,25; la. 29,25;	64 50
Columbia, La. 18,32; la. benev. so. 5,75;	24 07
East Stafford, Gent. 23; la. 23;	46 00
Ellington, Gent. 73,81; la. 107,44;	181 25
Hebron, Gent. 36,50; la. 16,52; la. sew. so. 30; mon. con. 12,21; sab. sch. 3,01;	93 27
North Coventry, Gent. 119,96; la. 12,14;	131 20

North Mansfield, Gent. 35,50; la. 36,80; sab. sch. 3,10; mon. con. 6,60;	82 00
Somers, Gent. (of which to constitute OLIVER CHAPIN, 2d an Hon. Mem. 100;) 112; la. to constitute GEORGE RISLEY an Hon. Mem. 100;	
South Coventry, Gent. 89,50; la. 34,96;	124 46
Tolland, Gent. 39,55; la. 23,10;	62 65
Vernon, Gent. 445,34; la. 99,60;	544 94
West Stafford, Gent. and la.	30 25
Willington, Gent. 22,10; la. 20,01;	
Rev. F. Wood, 4;	46 11
	1,647 70
Ded. expenses paid by aux. so.	62
	1,647 08
Ded. am't ackn. in Jan.	1,000 00-647 08
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.	
Western Reserve aux. so.	
Ashtabula co. Am'er, 12; Kingsville, 2; Rome, 10; Wayne, 24,92; Williamsfield, 41,80; Cuyahoga co. Columbia, Mrs. S. G. 1; Geauga co. Bainbridge, 3,25; Burton, 15,66; Chardon, 8; Chester, 10,92; Claridon, 3,82; Portage co. Aurora, 77; Hudson, 33,53; H. Baldwin, 11; Trumbull co. Farmington Centre, 12,31; Hartford, Mrs. P. Coe, 1; fem. asso. 2,75; Kinsman, 54,15; Vernon, 15,68; Vienna, 10; fem. sew. so. 10,30; Mrs. L. L. D. 1; West Farmington, 19,35;	381 44-1,199 71
Windham co. North, Ct. Aux. So. J. Williams, Tr.	
Abington, Gent. 20; la. 32,60; fem. cent so. 5,25;	57 85
Eastford, La.	62 00
North Woodstock, Village Corners, Gent. 84,75; la. to constitute Rev. JOHN D. BALDWIN, an Hon. Mem. 67,50; Muddy Brook, Gent. 69,18; la. benev. so. 35;	956 43-376 28
York co. Me. Aux. So. C. W. Williams, Tr.	
Kennebunk, 2d par. Fem. aux. so.	26 00
Total from the above sources,	\$13,215 41
VARIOUS COLLECTIONS AND DONATIONS.	
Abington, Ms. Mrs. H. King, 50; Miss H. King, 50; to constitute Mrs. HANNAH KING an Hon. Mem.	
	100 00
Addison, N. Y. Presb. chh. mon. con.	
	7 39
Albany, N. Y. 4th presb. chh.	
	50 00
America, N. Y. Smithfield mon. con.	
	20 00
Asia Minor, A missionary,	
	25 00
Barton, Vt. J. H. Kimball,	
	3 50
Bath, Me. W. Richardson, for Eunice Richardson, Dorcas Leland, and Harriet L. Richardson, Ceylon,	
	60 00
Bedford, Ms. Mon. con.	
	42 90
Boston and vic Ms. Fem. so. for pro. chris. among the Jews, for support of Mr. Schaeffer at Constantinople, 600; Bowdoin-st. sab. sch. 2,74;	
	602 74
Bucksport, Me. Mon. con.	
	20 00
Calais, Me. Centre sab. sch. for Thomas J. Let, Ceylon,	
	26 00
Caldwell, N. J. Presb. chh. mon. con.	
	10 00
Cambridgeport, Ms. Young la. miss. so. for William A. Starns, Ceylon, 20; for Ojibwa miss. 15,07;	
	35 07
Camden, Me. Fem. miss. so.	
	19 00
Canonburg, Pa. An aged friend,	
	5 00
Chatham, N. J., A friend,	
	10 00
Chesterville, Me. Mon. con.	
	12 00
Claremont, N. H. Gent. asso. 55,50; la. asso. 46,50; mon. con. 27;	
	129 00
Clinton, N. Y. Sab. sch. chil. av. of card case, for Siamese chil.	
	2 00

Durham, N. Y. DAVID BALDWIN, which constitutes him an Hon. Mem. 100 00
Erwin Centre, N. Y. Presb. chh. mon. con. 30 11
Falmouth, Ms. A friend, av. of jew. 2 00
Framingham, Ms. Juv. benev. so. for Chinese chil. 8 00
Frankfort, Me. La. of Mr. Tappan's chh. and so. 16 00
Galesburg, Ill. Mon. con. 40 00
Georgetown, D. C. Mon. con. in Bridge-st. chh. to constitute Rev. AUGUSTUS WEAVER an Hon. Mem. 54 00
Glen's Falls, N. Y. Presb. chh. mon. con. 30 00
Grafton, Ms. A friend, 10, sab. sch. 2; 12 00
Hudson, N. Y. 1st presb. chh. la. for miss. asso. to constitute Rev. M. SCOVEL, of Lockport, an Hon. Mem. 100, gent. asso. 16; 116 00
Hunter, N. Y. Presb. chh. mon. con. 9 00
Jamaica, N. Y., A friend, (of which to constitute JOHN CARPENTER of New Utrecht an Hon. Mem. 100;) 150 00
Jamestown, N. Y., E. T. Foote, to constitute SAMUEL E. FOOTE an Hon. Mem. 100; Rev. B. B. Gray, a bal. 5,50; inf. sab. sch. in cong. chh. 2,03; 107 53
Kingsboro', N. Y. Rev. E. and T. Yale, 50; young la. 5; 55 00
Lempster, N. H. La. asso. 6 00
Le Roy, N. Y., A coll. 78 00
Litchfield, Ct. A friend, av. of jew. 107 00
Lowell, Ms. A lady, for Sandw. Isl. miss. 1 00
Malden, N. Y. Presb. chh. mon. con. 17 33
Mariboro', Ms. J. Stow, 10; L. B. Eager, 10; 20 00
McDonough, Ga. J. Daily, Jr. 15 00
Mendham, N. J. Presb. chh. (of which to constitute Rev. DANIEL H. JOHNSON an Hon. Mem. 50;) 76; mon. con. 24; 100 00
Millbury, Ms. Gent. asso. in 2d cong. so. a bal. 3 00
Miller's Place, N. Y. Mon. con. 20 00
Millville, Me. Chh. 2 46
Newark, N. J. 2d presb. chh. 309,58; JOHN TAYLOR, which constitutes him an Hon. Mem. 100; 409 58
New Haven, Ct. A new year's offering, 12 00
New York city, Prof. Edward Robinson, 50 00
North Hampton, N. H. Cong. so. 26 00
Oakham, Ms. Sally Spooner, 1 00
Oldtown, Me. Mon. con. 50 00
Orrington, Me. Mon. con. in cong. chh. 3 00
Philadelphia, Pa. A friend, to constitute Rev. BENJAMIN T. NEALL an Hon. Mem. 100; J. McAlpin, 1st presb. chh. 50; fem. benev. so. of do. for James P. Wilson and Albert Barnes, in Ceylon, 40; Ceylon inf. sch. so. for two inf. schs in Ceylon, 100; H. Lelair, Jr. to constitute Rev. JAMES W. DALE an Hon. Mem. 50; sab. sch. chil. of Central chh. for Matthew B. Hope, at Singapore, 30; sab. sch. of do. for fem. child at Cape Palmas, 18; E. Safford, 5; L. 3; 396 00
Pittsburgh, Pa. Mater. asso. for David H. Riddle, Ceylon, 20 00
Portland, Me. Class circle, for Mary C. Oxnard, Ceylon, 15 00
Princeton, N. J. Fem. asso. for sch. in Ceylon, 60; mon. con. in Theolog. sem. 32; 92 00
Providence, R. I. Mon. con. in High-st. cong. chh. 70; Richmond-st. chh. 38; A. B. Arnold, 20; 128 00
Rockaway, N. J. Presb. cong. 10 00
Roxbury, Ms. Mon. con. in Eliot chh. and cong. 9 93
Sagharbour, N. Y. Sarah Osborn, 5 00
Sheffield, Ms. Z. B. Peet, 10 00
Sherburne, Ms. Coll. in evang. so. 50 00
Simsbury, Ct. Mon. con. 17 82
South Dartmouth, Ms. A lady, 10; mon. con. 5; 15 00
South Orange, N. J. Miss. asso. 11 53
Sparta, Ga. G. Kellogg, 10 00
Stanstead, L. C. Mon. con. 13,50; W. Ritchie, 12,50; 26 00
St. Johnsbury, Vt. Mon. con. in 2d cong. chh. and so. 70,67; Passumpsic branch of 2d cong. chh. 7; 77 67
Tacksbury, Ms. Gent. and la. asso. 27,40; mon. con. 7,60; 35 00
Thomaston, Me. Mon. con. 39,11; contrib. in cong. 16,39; a friend, for Ind. 1; 55 50

Thompson, Ct. La. sew. so. 78 00
Trenton, N. J. Sab. sch. of prest. chh. for James F. Armstrong and Susanah Armstrong, Ceylon, 40 00
Troy, N. Y. 2d presb. chh. (of which fr. sab. sch. miss. asso. for Erastus Hopkins and Stephen W. Dana, Ceylon, 40;) 300 00
Union Parish, N. Y. 15 00
West Ely, Mo. Mrs. M. CARSWELL, which constitutes her an Hon. Mem. 100 00
Westport, Ct. Mon. con. 14 00
West Town, N. Y. Presb. chh. mon. con. 7 30
Weymouth, N. par. Me. Indiv. of Mr. Phillips's so. 56 00
Wilmington, Ms. Mon. con. 13, 19; cong. 9; 22 19
Yorktown, N. Y. Cong. chh. mon. con. 25; Mr. Pratt, 10; 35 00

\$17,702 16

Amount of donations acknowledged in the preceding lists, \$17,702 16. Total from August 1st, to December 31st, \$111,587 99.

DONATIONS IN CLOTHING, &c.

Albany, N. Y. (via.) A box, for Dr. Adams, Port Natal. 14 00
Columbus, N. Y., A box, fr. females, 36 57
Croydon, N. H., A box, fr. Mr. Washburn, Dwight. 61 13
Dalton, Ms. A box, fr. la. benev. so. 30 00
Gilbertsville, N. Y., A box, 36 57
Harvard, Ms. 200 copies of Understanding Reader, fr. C. Warner, 33 00
Homer, N. Y., A box, fr. fem. benev. so. 100; do. fr. cong. chh. and so. for outfit of Mr. Olmstead, 194; 300 00
Lempster, N. H., A cask, fr. fem. improvement so. 17 15
Milford, Ms. A box, fr. fem. benev. so. for Choctaw miss. 25 00
Mont Vernon, N. H., A box, fr. fem. miss. sew. so. for Mr. Boutwell, Leech Lake, 19 50
Naugatuck, Ct. A coverlet, fr. juv. sew. so. 30 00
New Haven, Ct. Letter paper, fr. J. Donaghe, 30 00
Norton, Ms. E. par. A bundle, fr. la. friendly so. 40 63
New York city, 2 kegs book ink, fr. C. Mathew; 3 boxes, fr. C. R. Roberts, for Mr. Ward, Madras; (via.) A box, for Mr. Pense, Laranea; do. for Mr. Whiting, Jerusalem. 40 63
Northampton, Ms. A box and keg, for Mr. Dwight, Madura. 33 15
North Weymouth, Ms. A box, fr. la. sew. so. 22 00
Oxford, N. Y., A box. 30 00
Putney, Vt. A box, fr. Dorcas so. for Mr. Washburn, Dwight, 20 36
Spencer, Ms. A box, fr. fem. char. so. for Dwight, 33 15
Stonham, Ms. A box, fr. juv. sew. so. for Mr. Parker, Sandw. Isl. 15 00
Vergennes, Vt. A box. 92 00
Vernon, N. Y., A box, fr. 2d young people's benev. so. 128 00
West Medway, Ms. A barrel, fr. fem. char. so. 68 33
Wilmington, Del. Two barrels, fr. fem. miss. so. of Hanover-st. chh. for Mr. Forbes and Miss Ogden, Sandw. Isl. 68 33
Unknown, A box.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes, principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Pulled cloth, and domestic cottons of all kinds.